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WEDDING IN NATIVE DRESS

Canadian DP couple is married in ancestral costume

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10 CENTS

OX IN THE DITCH

OUR PARENTS were very strict about Sunday when I was a little girl. Since we lived on a large plantation out in the country we had church only once each month. We were never absent on those days. Our mother said she could never forget that her own father used to say on Sunday morning, "We must get ready and go to church," and that advice she followed as she reared her own children.

On Sundays when we did not go to church our father never failed to gather us around him and read the *Lutheran Church Visitor* from cover to cover. Afterwards we were allowed to go out and play, but we were not allowed to laugh too loudly. If we forgot and made undue noise we were immediately called down. We were not allowed to do anything on Sunday that we could have done on Saturday.

REPEATEDLY HE TOLD us the story about some "Miss Jenny." When an old servant rebuked Miss Jenny for doing unnecessary tasks on Sunday she said, "But Uncle Jim, the ox is in the ditch and—"

"Now Miss Jenny!" broke in the old man. "That ox ain't nothing but a stumbling block for folks to hide behind. Scripture says that if he's in the ditch to pull him out, but it don't nowhere say to push him in on Saturday so as to have the chance to pull him out on Sunday!"

—MINNA B. HOFFMAN

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershe S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknab the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentin

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COVER PICTURE. When Mr. and Mrs. John Leprich were married recently by the Rev. F. C. Mueller at St. Paul's Church, Hamilton, Ontario, they wore costumes patterned after those of their Saxon ancestors. Mr. Leprich is a DP from Austria, while Mrs. Leprich grew up in Romania.

THE CHURCH IN THE NEWS

Hydrogen bombs and the churches

The question was simple: should Christians denounce the U.S. government for proceeding to develop A-bombs, H-bombs, and perhaps the cobalt bomb? Or should they agree that development of these weapons by the Western nations may be necessary to counteract the risk of enslavement of the world by the Russians?

The question was simple, but the answer was not. Church leaders in a dozen countries had struggled this spring to find a clear "yes" or "no."

Which is worse, Hiroshima or Belsen? asked James Pitt-Watson at the Church of Scotland's general assembly in May. He said he thought the danger of police-state savagery—such as Nazis exhibited at their wholesale murder-center, Belsen —was greater than the risks of atomic destruction such as Americans inflicted on Hiroshima.

After strenuous debate, the Scotsmen turned down a proposal to "renounce modern war," and said that "Christian values and the liberties of men, currently under grave threat, have still to be defended."

Banning the H-bomb "in the present circumstances," they said, might "involve the destruction of these values and liberties if, indeed, it did not lead to a war that could have been averted."

Japanese appeal

From Tokyo this month came Dr. Michio Kozaki of the United Church of Japan to plead with Americans to stop work on the H-bomb. His church knows, he said, that the appeal to give up atomic weapons would have to be made to "the churches of all countries possessing the H-bomb," but is directed first to American churches because of "their influenti place among the churches of the world.

"As Christians and as citizens of th country that has sustained damage thre times from atomic and hydrogen bombs (Hiroshima, Nagasaki, and this year experimental explosions at Bikini), "w cannot help having great misgivings ove the mere existence of such terrible weap ons," the Japanese Christians said.

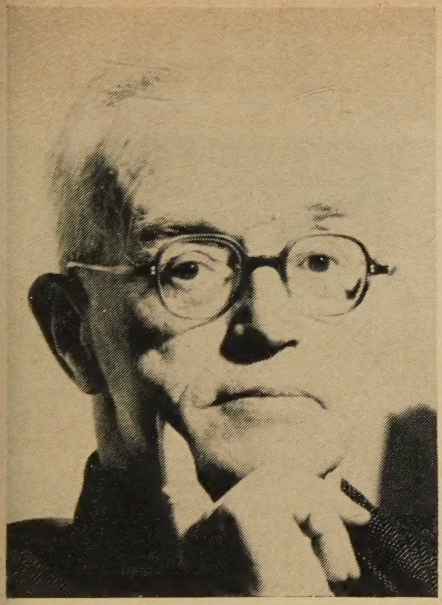
The Japanese "will not longer giv heed to what the missionaries sent ou from your country preach," they said unless the churches of America "sho a definite attitude" in regard to the H bomb. American churches, said the Jap anese, "are being severely questioned a never before by God and by the peopl of the world concerning their respon sibility."

Englishmen, Germans speak

The general opinion among churchme seemed to be that the H-bomb race be tween Americans and Russians ought t be called off. Bishops of the Church o England denounced atomic weapons a "a grievous enlargement of the evils in herent in all war and a threat to the basi obligations of humanity and civilization.

The bishops called on statesmen t seek an agreement to limit, reduce, an control armaments "to remove immediat threats of war and encourage the retur of mutual confidence." The bishop o Exeter, Dr. Robert Cecil Mortimer, sai it would be immoral and un-Christian t use the H-bomb at any time because it i a weapon "of indiscriminate destruction.

Protestants of Germany, in a statemen signed by Bishops Otto Dibelius an Hanns Lilje, said production of atomi weapons "opens up such terrifying pos sibilities that it strikes every human hear



DR. JAMES PITT-WATSON
Hiroshima or Belsen?

with fear . . . In this situation Christians must say and do something. The responsibilities which God has placed upon them forces them to appeal to all who have power and influence to call a halt to this development."

The German proposal is that leaders of all churches shall "appeal to their governments to continue the international discussions on the control of atomic power, and to reach agreements which may relieve humanity of this terrible anxiety."

American opinion

Most hopeful judgment on the H-bomb came from the United Lutheran Church president, Dr. Franklin Clark Fry. He followed up his cautious optimism with a question mark, in this month's *Pulpit Digest,* where he asked: "Isn't it possible that the brightest gleam of hope may yet be found in the startling and stupendous increase in the hydrogen bomb's own destructiveness?

"With both sides possessing it," Dr. Fry queried, "and no limits to its obliterating power in sight, is it not at least plausible that the actual use of this weapon in war is becoming less likely year after year?"

An H-bomb statement had been readied for adoption at last month's general board meeting of the National Council of Churches. The statement called on "the forces of Christendom on both sides of the Iron Curtain" to support a disarmament program "that would avert the threat of hydrogen war and make possible the release of nuclear energy for peaceful purposes." Action on the statement was deferred until September.

Rough road to Presbyterian reunion

A favorable vote will have to be secured within 12 months in three-fourths of the 84 Southern Presbyterian districts if that denomination is to merge with the Northern Presbyterians. Southern Presbyterians were 63 per cent in favor of merger on May 31 when they decided in their general assembly to submit the proposal to the presbyteries. To get 75 per cent approval may be a problem.

Northern Presbyterians were almost unanimous when they voted for the merger in their assembly last month. No difficulty is expected in securing approval of two-thirds of their 256 presbyteries, which is all the rules require. United Presbyterians, who are included in the merger plan, voted 244 to 3 in favor, and need only a two-thirds approval of their 54 presbyteries.

The problem among Southern Presbyterians is that some of them fear they would be "swallowed up" in the much larger Northern denomination and that their conservative theological and social opinions would be endangered. The churches split in 1861, and have been working 15 years on a plan of reunion.

Congregationalists mark time

Congregational Christian churches had been within sight of merger with the Evangelical and Reformed Church when a Brooklyn congregation took the question to court in 1949. New York State's highest court decided last December that there is no legal obstacle to the merger.

The long court wrangle seemed to have quenched merger enthusiasm both on the E & R side and among Congregationalists. Executives of the Congregational Christian Churches don't expect "to have any recommendations" on the question when the biennial convention of their denomination opens June 23. If the proposal ever comes up again, it will probably be on a basis considerably different from the agreement formerly reached.

Lutheran merger is likely

The church merger most likely to succeed is one proposed by four Lutheran denominations. A detailed plan of union is ready for adoption this month at conventions of the Evangelical Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church. The fourth church involved, the American Lutheran, will reach its decision in October.

If the merger blueprint is approved this year, final proposals for a united church will be submitted to the churches in 1956.

Only one of the four churches considering the merger has expressed much doubt about whether it will act favorably. This is the Lutheran Free Church, which said it might join the united church if it could retain its identity as "a non-geographical district."

Last month Free Church leaders dropped this proposal and said they might favor outright merger if they are permitted to continue their Minneapolis theological seminary as an independent institution. Before the Free Church can enter a merger, it must have a favorable vote in three-quarters of its congregations.

REUNION AT CHURCH RALLY

These cousins—one from West Germany and the other from the Russian Zone—met for the first time since the war when Russians let 10,000 East Germans attend church rally in Hamburg in 1953. This year the rally is planned in Russian Zone

Iron Curtain will be crossed

For Germans, the "Iron Curtain" is just what it sounds like. They seldom have opportunity to travel from east to west, or west to east, across the line dividing the Russian Zone from West Germany. Unless unexpected difficulty arises, there will be a brief opportunity next month.

Permission to hold the annual Protestant "Day" (the *Kirchentag*) in the Russian Zone city of Leipzig, July 7-11, had been granted by the East German government after much hesitation. It would be the first large church gathering permitted on German Communist terri-

tory, and attendance is expected to be 200,000. "Be Joyful in Hope" is the theme chosen for this meeting.

Church leaders said they haven't "bought" permission for the meeting in the East Zone by promising that nothing will be said which would "be contrary to the peace policy of the Soviet Zone government." The Communist-controlled radio announced that it is part of the agreement that there will be no mention of the European Defense Community plan which the West Zone government supports.

Can't attend church on Pentecost

A rally for members of the Communist youth organization in Berlin had been announced for the June 5-7 weekend. This period included the festival of Whitsunday, which Germans observe seriously. Youth who did not go to the Red rally would not be permitted to go to church instead, according to a *Religious News Service* report. They were required to stay at home and listen to broadcasts of the rally.

German church leaders were disturbed this month by increasing efforts of the East Zone Communists to control the youth. Public schools are now schools "of instruction in the religion of materialism," it was said at the May meeting of the synod of Berlin-Brandenburg. Communists expect teachers and pupils "to show clearly their support of the party, both in the lessons and in the examinations." They are "forced to accept the materialistic view of life."

Churchmen said they are shocked to learn how young people "are being used as spies and forced to become informers."

German churchmen going to Moscow

Before coming to the United States for the Evanston assembly, Dr. Martin Niemoeller plans a trip to Moscow—his second in three years. The journey is scheduled this month.

Also invited to Moscow is Dr. Heinrich Grueber, who has been liaison representative of the Evangelical Church with the Soviet Zone government. Last month Dr. Grueber resigned from this position. He had made a pro-Red speech at a Communist-front meeting in East Berlin, said Pastor Eitel-Friedrich von Rabenau.

In 1950 Dr. Grueber wrote a favorable report on conditions in Soviet Zone concentration camps. Last fall he denounced U.S. food aid to East Germans as part of a "diabolical psychological warfare." He has been criticized frequently for supporting Communist "peace campaigns."

Roman Catholics and McCarthy

Senator Joseph McCarthy has "driven his blundering axe deep into the heart of his own church," said Senator Ralph Flanders. As evidence, he cited the endorsement Cardinal Spellman gave McCarthy, in contrast to the sharp criticism of McCarthy made by Bishop Bernard Sheil of Chicago.

Not only were there differences of opinion within the Roman Catholic hierarchy. Roman Catholic periodicals were getting sharp-tempered over the McCarthy question. Weekly magazines which circulate chiefly among Roman Catholic intellectuals, such as *America* and *Commonweal*, were attacked by the big-circulation weekly diocesan newspapers such as The (Brooklyn) *Tablet*.

Commonweal had been strongly anti-McCarthy. From Cardinal Spellman's headquarters in New York City came word that "the publication known as the *Commonweal* is conducted by Catholic men, and at times even carries articles by members of the clergy. This publication does not have any ecclesiastical approval . . . It is unfortunate that the *Commonweal* is described as a 'Catholic'

magazine, for . . . such is not the case."

America, whose editors are Jesuit priests, criticized McCarthy severely in a May 22 editorial which was given wide publicity by the Associated Press. An official Roman Catholic diocesan paper assured its readers that *America* "represents the thinking of a small minority of members of the Society of Jesus."

Laymen can't teach new ideas

There might be differences of opinion about McCarthy among Roman Catholics, but no teaching of church doctrine which is not under stern control of bishops of the church will be permitted. This was made clear by Pope Pius on May 31.

"Lay theology" has recently been developing, the pope warned. Laymen who are seeking to promote new ideas, rather than "that which has been handed down," have become dangerous.

There are "no other teachers divinely constituted in the Church of Christ," said the pope, "than the lawful successors of the Apostles, namely the Roman Pontiff for the Universal Church and the bishops for the faithful entrusted to their care."

Bishops must be watchful that laymen who are permitted to teach shall not speak "in their own name or by reason of their theological knowledge, but by reason of the mandate which they have received from a lawful teaching authority."

The pope complained that some Roman Catholic teachers "regard too highly the intellectual temper of more recent writers and the standards of other branches of learning which they declare and hold to be the only ones which conform to sound ideas and standards of scholarship."

A careful inspection of lectures, books, and notes used by priests and laymen in instructing Roman Catholics will be made by the Vatican, said the pope.

Peter Marshall in Hollywood

A Georgia girl married a Scotsman who became one of America's best preachers. Peter Marshall had been well known as pastor of Washington's New York Avenue Presbyterian Church and chaplain of the U.S. Senate. After he died, his widow—not yet 40 years old—made him a best-seller in practically every bookstore in America.

MRS. CATHERINE MARSHALL
And "A Man Called Peter"

Catherine Marshall edited a volume of her husband's sermons under the title, *Mr. Jones, Meet the Master,* and followed it with a biography entitled *A Man Called Peter.* This month Twentieth Century-Fox was getting underway in making the book into a movie.

"I thought and prayed hard before entrusting Peter's life to the movies," Mrs. Marshall said. "But I believe the great medium of the films—and all the entertainment media—are also meant for the Lord's work. This is one more opportunity to tell people that a man can love

the Lord and not be a sissy."

Hollywood has been getting used to men who loved the Lord. There will be a dozen films under production this year which have Bible-story plots, including Lloyd Douglas' *The Big Fisherman,* Costain's *The Silver Chalice,* and Oursler's *Greatest Story Ever Told.*

No X-rays for Christian Scientists

An order had been given by the Los Angeles school superintendent, Alexander J. Stoddard, that teachers would be required to have chest X-rays to reduce the danger of infecting their pupils with tuberculosis. Christian Scientists said this month they would test the order in court. It would be an infringement of their religious liberty, they said, to be obliged to submit to the TB test.

In Washington a Christian Scientist leader, James Watt, testified before a Congressional committee for a bill outlawing fluoridation of drinking water by any state or local government. Being obliged to drink water treated with fluorine is "compulsory medication," he said.

Compulsory vaccination, medical examination, and instruction in symptoms and treatment of disease are fought by Christian Scientists on behalf of their children who are pupils in the public schools.

No unions for Seventh-day Adventists

"God forbids us to join labor unions," said Seventh-day Adventist Carlyle B. Haines, secretary of his church's council on industrial relations. The United Auto Workers and other international unions have agreed to let 30,000 Adventists work in union shops without being union members, he said. The workers pay union dues, but are not considered members.

Adventists admitted they could not reach agreement with John L. Lewis of the Mine Workers, or James C. Petrillo of the Musicians' Union.

Berggrav on American radio

Bishop Eivind Berggrav, who led the Church of Norway in defiance of the Nazi-sponsored Quisling government during World War II, will speak on Columbia Broadcasting System's "Church of the Air" on July 4, the National Lutheran Council reported this month. The broadcast will be at 10 A.M. from St. John's Church, Allentown, Pa.

The bishop plans to be in America from June 7 through September. He was scheduled to attend the Evangelical Lutheran Church convention in Minneapolis this month, and to lecture and receive a doctorate at Princeton University. During August he will be at the World Council of Churches assembly in Evanston.

And so forth . . .

Televising the administration of the sacraments in Protestant churches of Switzerland was banned by church leaders. Roman Catholics are willing to have their masses on TV, but Protestants feel telecasts tend to "level down" the sacred ritual. They point out that there are TV receivers in bars and hotel rooms where church services might seem altogether out of place.

In 700 Protestant churches of East Berlin and Brandenburg, Roman Catholic priests celebrate masses. The area was almost 100 per cent Protestant before the war, but now has many Roman Catholic refugees from Silesia and Czechoslovakia. These people are too poor to build new churches, and are glad to have the use of the Protestant buildings. In some parts of West Germany the situation is reversed, with Protestants holding their services in Catholic churches.

United Nations

MONEY FOR CHILDREN

AS THE VARIOUS unsettled political situations seethe throughout the world, the United States Congress again takes up its old problem of the contribution to the United Nations Children's Fund.

This fund had its beginning right after the war, when it was set up particularly for the relief of European children. Some of the funds, even in the first years, were devoted to Asia and South America. This aid was understood as not in response to situations created by the war, but an answer to long continued destitution. After three years the European situation began to level off, and the majority of the funds began to be allotted in Asia and South America.

It was at this time the United States brought out the fact that the problems in these areas were not an emergency, but of long standing, and should be viewed in the perspective of long-term plans for solution. In the committee discussions at the United Nations, the United States delegate urged that the word "emergency" be eliminated and indicated doubt as to whether or not the United States would continue to back the Children's Fund unless it was reorganized.

A STORM OF SHOCKED protest arose, particularly from the smaller countries. How could the United States, which boasted its broad humanitarianism, suddenly declare it had lost interest in the welfare of children? The feeling ran so high that the United States withdrew its immediate pressure for the change and the Congress finally voted the pledged sum. This sum was to be decided on a yearly basis, and never to exceed 60 per cent of the total pledged by all other countries. But Congress still haggles each year over how much it will appropriate for the general fund, and how its us shall be restricted.

Under the new set-up, there are tw parts to the financial aspect of the fund The general fund is a central pool t which all the nations of the United Na tions are asked to contribute. This wa part of the original plan, and the mone was then apportioned to the needy area without any obligations from receivin states. Now a much better system is i effect. The central pool still remains but in distribution, the receiving stat also matches the sum allotted to it b UNICEF. In this way a country both give to others through the central fund an gets assistance in a manner that wil eventually lead to independence of out side aid.

U.S. CONGRESSMEN are willing to con tribute to UNICEF, but they want some strings tied. First, they want to be sur what the other countries are going to giv before any definite pledge is made. If thi is done, so much time will elapse tha the fund will find itself bankrupt. Sec ondly, they feel the 60 per cent shoul apply only to the central fund, and the amounts contributed within the countries should not be counted. This would re duce the total of the fund so much tha some of the work could not be continued

When all this is viewed in the light of the well-deserved reputation of the Amer ican people for generosity, it becomes slightly ludicrous. In relation to the part of the United States budget allotted t armaments and weapons of war, the pic ture might be likened to that of a wealthy philanthropic woman who spends $5,000 on a mink coat, but refuses a request for a donation of not over 20 cents to a fund for children's Christmas dinners.

—ELLEN-JARDEN NOLDE

EISENHOWER STRIKES BACK

IF DWIGHT EISENHOWER had followed his personal inclinations, he would have disavowed Joseph McCarthy during the 1952 election campaign. If he had done so, he would be in a stronger position now to bring the insurgent senator to terms. But he followed the advice of those who placed a premium on party solidarity.

The president has come to realize that he was following a mirage. Party harmony, national unity, personal integrity, legal authority—none of these seem to have much meaning for Senator McCarthy. The televised hearings have revealed his avid lust for power. His bid to government workers to pass secret information to him, regardless of any presidential order, alerted Eisenhower to the growing danger.

The threat in McCarthy's open challenge was not to the president's prestige and popularity. It went deeper than that. It was a threat to all orderly government, an invitation to anarchy. It assumed that only McCarthy could be trusted, that loyalty to the U.S. was the same as loyalty to McCarthy. It had the familiar but sinister note of one who would like to grab the reins of government and substitute government by a leader for government by law.

The answer

THE PRESIDENT'S response was not slow in coming. The first counterattack was through a statement from his chief law enforcement officer, Attorney General Brownell, issued by the White House with Eisenhower's explicit approval. Brownell pointed out that the executive branch of government has the sole responsibility for enforcement of law, and that this "cannot be usurped by any individual who may set himself above the laws of our land."

A few days later, President Eisenhower brought up his heavy artillery. Speaking at the 200th anniversary of Columbia University, he blasted away at the twin dangers to American democracy: communism, and the destruction of freedom under the guise of anticommunism. He said that our dedication to truth and freedom, at home and abroad, does not require and cannot tolerate fear, threat, hysteria, and intimidation.

THE PRESIDENT said that whenever people attempt to crush ideas, to view every neighbor as a possible enemy, to seek a divining rod to test people for conformity, a free society is in danger. He expressed the hope that Americans may never confuse honest dissent with disloyal subversion.

The statement that drew the greatest applause was this: "Through knowledge and understanding, we will drive from the temple of freedom all who seek to establish over us thought control—whether they be agents of a foreign state or demagogues thirsty for personal power and public notice." Technically, he was following his principle of avoiding personal allusions. But it was not hard for the audience to supply the name.

Unfortunately, it will take more than words to deflect McCarthy's bid for power. It seems inevitable that there must be some kind of showdown by which the legality of giving and receiving classified information can be tested in the courts. The issue is so clear and the challenge so direct that determination of criminal liability is called for. Anarchy can be stopped only by vigorous enforcement of law. —ROBERT E. VAN DEUSEN

FIFTY YEARS AGO A CHURCH WAS ALL BUT WIPED OUT WHEN

DEATH WENT ON A PICNIC

By GEORGE H. STRALEY

More than a thousand lives were lost in a New York steamboat fire, and St. Mark's never fully recovered

FROM HIS PULPIT in St. Mark's German Lutheran Church in New York City, the Rev. George F. C. Haas looked down sorrowfully on the remnant of his once-flourishing congregation. He had announced his text from I Corinthians 13:13, and now he spoke with a great effort, in a voice choked with compassion.

"My people," he said, "I call upon you to put your faith in God and to bear up . . . Love still lives. Love cannot be killed. We can keep our love and with it the memories of our loved ones . . ."

It was an amazing sermon for this Sunday morning, June 26, 1904. Eleven days previously, June 15, the excursion steamboat "General Slocum" had carried 1,021 persons to their deaths in New York's East River. Many of the victims were members of St. Mark's Church, among them the wife and 12-year-old daughter of Pastor Haas. Most were women and children. Bound for a day's picnic at Locust Point on the Bronx shore of Long Island Sound, they had crowded the three decks of the steamer, shouting joyously in their release from the hot tenements of the city's East Side.

Now they were gone—wiped out in what newspapers called "the greatest calamity ever to befall the State of New York," and one of the greatest marine disasters in American history. To St. Mark's parish it was a crushing personal tragedy, a crippling blow from which it never recovered. Only one of its families —that of the sexton—was untouched. To thoughtful clergy and laity everywhere it was a frightening reminder of the truth that the church is never more than one generation removed from extinction.

ALL THIS HAPPENED fifty years ago, on a hot and humid Wednesday morning . . .

It was 9 o'clock when the "General Slocum" cast off from her pier at the foot of East Third street, moved out into the East River, and swung slowly up stream in a wide and graceful arc. Bands played, flags fluttered gaily, as smoke poured from the funnels and the giant paddlewheels churned. Aboard the vessel (named for Civil War hero General Henry W. Slocum) were approximately 500 adults, mostly wives and mothers, and more than 1,000 children, the majority of them Sunday school pupils from St. Mark's and from the Collegiate Reformed Church.

Chugging cumbersomely upstream, the "Slocum" passed Blackwell's Island (now Welfare Island), went through Hell Gate passage, skirted Ward's Island and Sunken Meadow, and cleared Stony Point, heading for the channel between North Brother Island and the Manhattan shoreline. It was due to arrive at Locust Point at noon.

SOMETIME AFTER 10 A.M., when the "Slocum" was approaching North Brother Island at a point almost opposite 130th street, suddenly there came a muf-

fied explosion from the lower-deck galley, followed by cries of "Fire!" Flames leaped up almost out of nowhere. Panic ensued in a matter of seconds. Within minutes the whole lower deck was ablaze.

While crewmen wrestled desperately with snarled hoselines and balky pumps, vainly trying to fend off frantic women, William Van Schaick, captain of the ill-fated vessel, made a momentous decision. To his left, only a hundred yards away, stretched the waterfront piers and warehouses. Some of the latter were filled with seasoned lumber and other inflammable stores, and the skipper is reported to have said later that he feared the burning boat would ignite the whole waterfront if he attempted to land there. Whatever his reason, he ordered full speed ahead for North Brother Island. It was a disastrous choice.

As the "Slocum" lurched forward, the flames whipped toward the stern, where the passengers were jammed helplessly against the rail. The whole after-part of the vessel became an inferno. Fire fed relentlessly on bright summer dresses and gay parasols, on fat picnic baskets and human flesh. Those who escaped being roasted alive were trampled or squeezed to death. Frenzied mothers threw their babies into the water. From the upper decks, as the flames mounted, men and women who had had time to snatch life-preservers leaped into the river—where many of them drowned because the web shoulder straps and cork lining of the "preservers" had rotted from age and disuse.

WHILE THE STRICKEN BOAT sped like a flying torch toward the island, there were added to the fearful screams of the victims the din of tugboat whistles and the shouts of bargemen and pier workers, striving vainly to divert Captain Van Schaick from his mad course. One of his own crewmen, half-crazed by the flames, is said to have fired a pistol point-blank at the skipper and to have then leaped over the rail.

On shore, a fireboat had been summoned, and telephone calls were beseeching hospitals to rush doctors and nurses. Rivermen were heading for the scene in every kind of craft they could commandeer, for they knew that North Brother Island had a rocky beach and that the water was deep on the channel side. But they were mostly too late. Van Schaick rammed the "Slocum" hard into a cove and the big boat shuddered to a stop. At that instant the upper decks crashed in flames. The whole thing had happened within the incredible space of fifteen minutes!

While the superstructure burned like kindling right down to the waterline, filling the air with billows of acrid smoke and the sickening stench of charred flesh, heroic tug crews were pulling bodies from the river. One boat, the "Wade," picked up 155 survivors. A burly bargeman snatched seven women, one by one, from the water, and literally threw them into the arms of boatmen on a New York Central Railroad tug alongside. Another rescuer, grappling among floating bodies and a litter of lunch baskets, fished out a six-year-old boy, alive and still clinging tightly to the hobby-horse that had kept him afloat.

From all over the city doctors and nurses began arriving in clanging horse-drawn ambulances. The warden of the penitentiary on nearby Blackwell's Island released squads of convicts who did yeoman service in laying out the charred and sodden corpses, managing in the process to loot some of the victims.

IT WAS A BLACK DAY for New York. The Louisiana Purchase Exposition was in full swing at St. Louis. The fabulous

new subway system was being readied to open soon in Gotham. The Russo-Japanese War was on. But to New Yorkers these events were temporarily canceled out by the catastrophe at home.

The New York *Times* devoted its entire front page next day to news of the disaster, and commented editorially that the victims were a "burnt offering" to the cupidity of the "Slocum's" owners in keeping a "floating fire-trap in service as an excursion boat." The *Sun* remarked that "It is upon the very best among the whole four million people of New York that this terrible blow has fallen."

An editorial in THE LUTHERAN of June 23 said: "The Christian is human, and it is the human in him that cries out in agony against the catastrophe that has befallen St. Mark's congregation. But there dwells in him also that which is divine, and it is that in him which enables him to stand face to face with his last foes and to shout in triumph: 'O death, where is thy sting! O grave, where is thy victory!' "

On Thursday, June 16, the flags on all of New York's public buildings flew at half-mast and the city rallied to meet the emergency. Mayor G. B. McClellan formed a relief committee and the Western Union Telegraph Company placed its wires at the free disposal of this group. Funds for the stricken families poured in from Catholics, Protestants and Jews. President Theodore Roosevelt ordered a federal investigation of the tragedy while dispatching a message of sympathy to the city. Other statements of condolence came from New York Governor Benjamin B. Odell and governors of most other states, from President Emile Loubet of France, from Archbishop Farley of the Archdiocese of New York, from the Sunday schools of Great Britain, and from church leaders all over the United States.

FUNERAL SERVICES within the next few days taxed all available undertaking establishments to capacity and necessitated the recruiting of clergymen from all over the city. Dr. John J. Heischmann, president of the New York Ministerium, headed a committee in charge of the detail.

Denominations other than Lutheran offered assistance, too. The Stated Clerk of the New York Presbytery sent word that its 183 ministers were at the service of the mourning families. Many families needed help, for in numerous cases survivors and relatives were so stunned and crazed by grief that they were unable to bury their own dead. Numbers of unidentified bodies were interred in the Lutheran cemetery at Middle Village, Long Island, where, each year, a memorial service is held.

Nearly all of the dead were of German and Scandinavian origin. There were, however, a number of Jewish young people—a fact which indicated that Christians were at that time active in seeking Jewish converts. The *Sun* soothingly explained the presence of Jewish names on the fatality list, however, by pointing out that this was probably due to "the tendency of children to join in such an excursion" regardless of religious affiliation.

St. Mark's Church, noted for its large Sunday school, was in a crowded neighborhood of many foreign-born, but it was a neighborhood of which one New York newspaper said: "If there is anywhere in New York a God-fearing population, it is there."

IN THE AFTERMATH of the disaster came the inevitable rash of investigations—the federal probe ordered by President Roosevelt as well as a variety of municipal queries. It was charged that the "General Slocum," a veteran of many excursions, was unfit for service . . . that the crew

BURNED HULK OF THE "GENERAL SLOCUM"
News photo of 1904 shows steamer still smoldering after tragic fire

was undisciplined and unfamiliar with the boat's emergency devices . . . that these devices were not in proper repair. There were complaints that vandals had robbed bodies, that some craft on the river had failed to come to the rescue of the burning steamer. And of course there was Captain Van Schaick's inexplicable decision to be pondered and appraised, and there was the mystery of the fire's origin.

The inquiries went on for weeks, during which time Captain Van Schaick, two pilots, and several members of the crew were placed under arrest. The skipper was later convicted of criminal negligence. Out of it all came little more than a much-needed tightening of regulations governing all steamboat traffic. That was to be of good effect in the future, but it could do nothing for the past. The city demonstrated its sorrow a month after the tragedy, in a huge memorial service at Tompkins Square Park, with a display of funereal pomp and ceremony such as New York had not witnessed before.

Flags were again at half-mast, houses draped in mourning. There was a parade of 5,000 persons. German singing societies chanted sorrowfully, a 160-piece band played dirges, and boys in black armbands and girls in black sashes marched around a huge catafalque to the solemn notes of the "Dead March" from "Saul," rendered by twenty drum corps.

Perhaps it was this spirit of solidarity in grief that prompted one editorial writer to imagine that St. Mark's congregation would rise, phoenix-like, from the ashes of the "Slocum" fire. "Will St. Mark's fall into decay because of its terrible loss?" he asked. "The more probable result will be a passionate revival of religion."

BUT THE DEAD could not raise families. More and more of the few survivors

moved to the suburbs. Pastor Haas carried on heroically for 16 years, to be succeeded in 1920 by the Rev. Eugene E. Neudewitz, who served until 1924. Then Dr. Emil Podszus was called. He tried valiantly to rebuild the congregation but, even with the co-operation of local schools in making a survey, he found only a few Lutheran families in the area, almost swallowed up in the steady influx of Roman Catholic Poles and Jewish people.

After struggling along with a mounting deficit for some years, the congregation decided to move to another location. In August 1940 they abandoned their old place of worship on East Sixth street near First avenue where they had held forth since 1847. After five years of temporary meeting places at St. Peter's Church on East 54th street and at the Biblical seminary, an invitation came to merge with Zion Church on East 84th street. Zion was without a pastor at that time and invited Dr. Podszus to continue his pastorate in a merged Zion-St. Mark's Church where he recently celebrated his 30th year in this parish.

The predicted "passionate revival of religion" did not materialize for this sadly decimated German Lutheran congregation. But today, half a century after the holiday horror that turned a picnic into a panic and shrouded a great city in gloom, the old St. Mark's in the new location is holding its own.

Its members had not been able to muster the spirit for the editorial writer's "passionate revival," but strength and courage for survival they had found in the words of their beloved Pastor Haas on that first Sunday service after the tragedy:

"In this, our darkest hour," he had said, "with all our burdens and affliction fresh upon us, let us look up to God. Our cross is heavy, but, thank God, it is not too heavy."

St. Mark's still carries the cross—and it has never yet proved to be *too* heavy.

It has been my lot in life, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good. For a storm, whether it be physical or spiritual, is always a challenge; and there is something in the heart that rises up to meet it. No other kind of occasion calls it forth. Storms rend and mar; but they strengthen, they build, and they may bring forth serene and changeless beauty. —Archibald Rutledge in *Beauty in the Heart* (Revell)

In an age in which people are grasping for security, it is a deepening experience to reread the gospels of the New Testament. To do so is to be reminded that security can be found not in stocks and bonds, yachts and membership in the social register of the 400; rather it is to be obtained in a courage which drives a person to live his life with richness and adventure with God.

—Thomas S. Kepler in *A Journey Into Faith* (Abingdon)

AMERICA'S SINGING BOYS

A PICTURE STORY

The most popular group of singing boys in America is the Columbus Boychoir of Princeton, New Jersey. Their annual itinerary carries them almost 25,000 miles back and forth across the United States and Canada.

The Boychoir began in 1937 in Columbus, Ohio, with semi-weekly rehearsals by a group of boys under the direction of Herbert Huffman. Thirteen years later the group was invited to move to New Jersey to engage in a cooperative program with the Westminster Choir College. The people of Columbus subordinated civic pride to the welfare of the group and today the Boychoir has its headquarters on a former estate, a building with spacious grounds and many rooms. Above is a part of the group as it appears on the concert stage, dressed in gowns with Eton collars and flowing black ties.

Comfortable, informal living marks the training of Columbus Boychoir School students. Rehearsals, led by Mr. Huffman, are often held in tee-shirts and dungarees. These are quickly swapped on concert dates for more formal clothing! Because music is serious business for these youngsters, rehearsal periods are long and precise. But between times the normal activities of the boys hold sway.

Rolling over the highways on their concert tours, the boys use a specially furnished bus which also serves as a schoolroom en route. Their "little red schoolhouse" goes with them all over the continent, for they bring their books and teachers along, too. Regular class sessions are held aboard the bus *(see below)* so that the boys, whose singing is tops, can remain tops in reading, writing and arithmetic, too.

While most of the boys aboard the bus study in their seats, others are called up in small groups to run through some scales or to practice new parts for the next performance. All this is possible since the back of the bus contains a piano instead of a seat! Age of the boys in the choir ranges from 9 to 15. When a boy's voice changes, he leaves the choir.

At their Princeton headquarters, the boys are responsible for keeping their rooms neat and clean. They set their own tables for meals and clean up afterward.

About twenty different religious denominations are represented at the school. On weekends church attendance is required, each at the church of his own choice. A spirit of reverence is inspired wherever possible, as a grace before meals *(right)*. The musical program of the Boychoir emphasizes religious music, but there's a great deal of variety.

S situation in Asia shows ilitary power is futile less backed by moral authority

By REINHOLD NIEBUHR

THE DESPERATE situation in Indo-China, where the French have suffered serious reverses and would like to secure an armistice, which will prove about as difficult as our still unsecured armistice in Korea, throws the relation of western civilization to Asia in the most vivid light. We have a particular stake in this problem as Christians, because of the great expanse of Christian missions in the whole Orient.

THE MOST SIGNIFICANT fact is that the French tried to resist Communist advances by pure military power. But military power alone is futile, when there is no moral authority or moral basis for the use of such power. This moral basis the French neglected to supply by their tardiness in giving the Indo-Chinese genuine freedom. They were caught in a vicious circle of their own making because the more blood they spilled, the more reluctant they became to give freedom to so costly a bit of their colonial empire.

The French reluctance thus gave a particular ideological advantage to the Communists which they have been exploiting against us for years throughout Asia. Our moral disadvantage derives from the fact that whatever virtues the West may possess as a genuinely democratic civilization are obscured in the eyes of the Asians by resentment against the impact of Western imperial power upon the non-technical cultures of Asia. The Communists speak of "imperial exploitation." As a matter of fact the exploitation was never as grievous, and certainly not as resented, as the white man's arrogance, based upon the consciousness of his technical superiority. The pretension of more than technical superiority was an additional cause of resentment among the Asians.

These moral hazards to our cause are very great. They are accentuated by the policy of trying to stem the military tide against us by threats of "massive retaliation." The threats were not only futile, since the Chinese knew from past experience that we would not risk a global war for a local advantage, but they also aggravated our moral disadvantage. They fitted, or seemed to fit, perfectly into the caricature of us which the Communists always drew of us in Asia. The caricature pictured us as an irresponsible giant, threatening the world with atomic destruction.

THERE ARE NO immediate solutions for the problems of Indo-China. We will probably live with that problem as long as we have already lived with the Korean problem. But all these problems will come closer to solution if we have the patience to bear the resentments of Asia for past wrongs with patience, and the sense of justice to satisfy the desire of liberty of subject peoples. Some of them are not quite ready for self-government. But we must give them a genuine hope of it and help them to acquire the competence for independence.

EVENING DEVOTIONS IN THE MOUNTAINTOP UPPER TEMPLE

NAWAKWA MARKS A MILESTONE

By RICHARD T. SUTCLIFFE

Leadership training camp conducted by Parish Education Board will serve more than 3,000 Lutheran youth in its 25th season

A TWENTY-FIFTH BIRTHDAY ordinarily means a cake, banks of lighted candles, party invitations to selected guests and a quiet sigh of relief on the part of the celebrator who has finally passed the "growing pains" stage.

But this month, as the ULCA's largest and oldest leadership training camp opens its second quarter-century of service, none of these "birthday" conditions will have been met.

For example, no one connected with Camp Nawakwa—nestling on the sides of South Mountain in south-central Pennsylvania—has had time to bake and ice any cake. And lighted candles among the pine and hemlock are taboo, insist the forest rangers.

As for invited guests, hundreds of campers will have to be turned away again this summer. Applications, for the second consecutive year, have far exceeded the facilities. And when it comes to looking backwards on its growing pains, Nawakwa is currently in the middle of one of its biggest ones: building a brand-new junior camp on land adjoining the original site.

TWENTY-SEVEN SUMMERS ago, a Gettysburg Seminary professor—Dr. M. Hadwin Fischer, a member of the ULCA's Parish and Church School Board and a strong advocate of religious education—led a group of interested churchmen into virgin timberland above Arendtsville, Pa., to point out the possibilities of a camp for growing boys and girls that would "discover leadership, train leadership and link leadership to the local church."

Standing in a small clearing, Dr.

CAMPERS ENJOY AN INFORMAL SESSION
Firm friendships are formed during camping periods

Fischer motioned his friends around him. Then, with a sweep of his arm, he said, "Can't you see a big row of cabins here on the left, and a large assembly hall down there, with classrooms in the center?" Pausing long enough to half-turn, the churchman continued: "Visualize a row of faculty cabins here on the right . . . with a mess hall beyond . . . and a swimming pool right about there . . . !"

"I recall how we all looked at the spots to which he was pointing," reminisced one of the original party recently, "but only Dr. Fischer *saw!*"

In the beginning, the Gettysburg professor had hoped that the Parish and Church School Board would purchase the land, hold title to all property and subsequent improvements and operate the camp as a United Lutheran leadership training camp. But ULCA leaders did not feel at the time that such a board should hold title to property.

A holding corporation was organized, known as the Lutheran Training School Corporation. A charter was secured. A strong tie to the church was cemented through the method of electing a board of directors: the members of the holding corporation nominated persons who were, in turn, elected by the Parish and Church School Board (now Board of Parish Education).

Many of the original camp boar members went on personal notes (to th extent of $35,000) in order to secur lumber and building supplies. Farmer and orchardists from the area around th camp donated land and by the summe of 1928, Dr. Fischer had assembled faculty to greet the first campers.

FROM THE START, Camp Nawakwa ha a unique program. Compared with man summer camps where recreation was th keynote with religion taking a back sea —grace at the table and/or prayers a bedtime—Nawakwa was like a "worl camp."

From the moment the camper arrive and began unpacking his bags until h reluctantly waved good-bye to new-foun friends a week or two later, there wa always something doing. The dail schedule fitted tighter than the time table for Barnum and Bailey circu trains!

Everyone got off to a good start eac day with morning dip, morning watc (individual meditation and Bible read ing) and breakfast. Immediately, a ful schedule of study began—Old Testa ment, New Testament, Life of Chris Nature studies, teaching techniques. Fo a "breather" at mid-morning, there wa an assembly period when campers as

A Class Meets Outdoors for Lesson Period
There's a full schedule of study planned each day

sembled to hear the results of "inspection" of cabins and grounds.

After the noon meal, a compulsory rest period was observed by the entire camp. Then athletic periods designed to place each camper into a well-rounded physical development program—volleyball, softball, tennis, shuffleboard. Late each afternoon, there was a swimming period followed by at least a half-hour of crafts and club activity.

Supper was followed by devotions conducted in magnificent surroundings atop the South Mountain foothill—Upper Temple. There, with the day ending as the sun set across the valley behind South Mountain, many a camper was drawn closer to his Creator.

Then . . . down the hill to the night's doings, planned recreation that often wound up with a campfire, always with the feeling of a day well "spent." Just after taps, each cabin—adult counselor and eight campers—conducted devotions.

Everything on the Nawakwa schedule had a reason . . .

Cabin assignments prevented campers from ganging up in cliques. Tribal divisions encouraged a friendly competitive spirit. What might have been, under less wise planning, stolid regimentation actually was a continual and firm guidance of each camper in a daily routine that helped him develop his latent leadership qualities.

Always the emphasis of all camps—junior, intermediate and senior—has been on "fourfold living": to develop young leaders for the church that were well-balanced mentally, physically, socially and spiritually.

To this end, a comprehensive counseling program was set up in the senior camps. Each young person was assigned a counselor by whom he was "interviewed." During these sessions, conducted privately, the pair explored personal problems, personality adjustments where necessary, and planned out-of-camp (year-round) programs of personal development.

The wisdom of the original plan projected by Dr. Fischer has been proved summer after summer, through succes-

sive directorships. Time has brought some changes, but they've been largely in facilities—additions to the assembly and mess halls, a faculty lodge, a library, better athletic equipment, modern filter system for the swimming pool, additional land, enlarging of Upper Temple.

The camp's initial summer enrollment of 325 has grown faster than the colorful toadstools that dot the Nawakwa grounds. During the past fifteen years, an average of 1,500 *different* campers have studied, played and been inspired at Nawakwa. Last year, there were over 2,200 young people between the ages of public school fourth graders to high school seniors who were exposed to Lutheran leadership training. And that didn't include the 500 who had to be turned away!

Significantly, Camp Nawakwa has never had to do much to promote attendance! Each year a brochure is distributed to churches in Maryland, Pennsylvania and other places requesting them, but these are designed more to provide applicants with specific answers to questions about what they will need at camp than as a publicity piece to attract new campers.

Most ardent supporters of the Nawakwa program are the campers and their pastors. The latter maintain that Nawakwa is an integral part of their congregational religious education program. By sending the "cream" of the congregation to Nawakwa, pastors claim their church life is strengthened as these young people return enthusiastic and eager for opportunities for service.

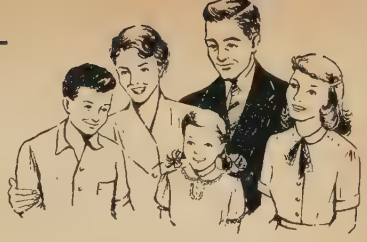
Annually, other ULCA camps send "observers" to Nawakwa to study the program, the facilities and the results. In many cases, these observers are j camp on scholarships supplied by th Board of Parish Education. Not-s oddly, many ULCA camp programs be a striking similarity with the one i stigated 27 years ago and polishe through a quarter-century.

THIS SUMMER, Nawakwa is large (literally) due to another forward ste by the board of directors: the buildin of a brand-new junior camp adjacent t the original grounds. Late in Apri carpenters put the finishing touches t eight new cabins, a faculty lodge, and mess hall. By accommodating 88 youn people each week throughout the sum mer, the "original" camp can be expande to handle larger numbers of the olde campers. Conservative estimates indi cate an aggregate attendance this sum mer of over 3,000 young people. Th new camp will have its own administra tion and faculty and will be operated o its own junior-level schedule.

Nawakwa's present director, the Rev Reginald W. Deitz (also a professor a Gettysburg Seminary), believes Cam Nawakwa has not even yet achieved it highest goal. "Since its inception i 1928," he says, "Camp Nawakwa ha been blessed with steady growth unde the leadership of the late Dr. Fischer Miss Lavene Grove, Pastor Marshal Brenneman, Dr. Ernest Hoh, and Dr George Berkheimer.

"Nawakwa fills a need in the life o the congregation: the training of con secrated leadership from the ranks o the church's young people. Because th need is a continuing one, because a new crop of young people are always arrivin at camp, we'll never be able to say 'th job's done.' "

STEWARDSHIP IS THE STAIRWAY by which a man mounts up to the divinity for which he was created. —ROY L. SMITH



CHATTER

"DID YOU EVER hear such hubbub?" Claire Mawson looked across the lawn full of chattering women. "Or have I been out of circulation so long I've forgotten what a women's meeting sounds like?"

"I feel a little like a visitor from Mars, myself," I laughed. "Though it's really only a month that we've been on nursery duty."

"Seems longer than that to me. How do you suppose Jean is making out alone with Joey?"

"He probably hasn't wakened yet. And you know how adorable he is when he first wakes up. It takes him a while to get his motor running. She'll make out all right."

"Of course. If we hadn't both been sure of it, we wouldn't have needed to come to this shindig."

"But I'd have hated to miss it, wouldn't you? I always love the garden meeting."

"And that speaker was so interesting, I could have listened to her for hours. I don't suppose there's anything very glamorous about one of those foreign mission fields when you get there, but I always like to hear about the work overseas."

"I guess when you get there it's pretty much the same sort of thing we've been doing, looking after people."

"I suppose. Oh, hello, Mrs. Schmidt. Those party cakes were out of this world."

"I ate too many. First thing I'll be losing my figure." She chuckled good-naturedly at the thought of losing what she didn't have. Then she pointed an accusing finger in my direction. "Connie, I'm worried about you. You look tired. And maybe I'm too fat but you're too thin. You're working too hard!"

"Go 'long, Mrs. Schmidt. You're seeing things."

"I sure am. I'm seeing a girl who's trying to burn the candle at both ends. I hear you're trying to look after your own family and the Conworth baby at the same time? That right?"

"Yes and no. Claire and I are looking after Joey alternate days. But Jean is well enough to take care of him herself this afternoon. Wasn't that an interesting meeting? Wouldn't it be a job trying to keep house in the jungle like that?"

"Don't change the subject. She is working too hard, isn't she, Claire?"

CLAIRE TURNED BACK from the flower bed she had been examining. There were several rare lilies in it that had caught her eye. "Maybe she is. I never thought about it. We are trying to share and share alike, but Connie's own family are younger and take more out of her than mine do. How about it? Are you overdoing it?"

"Of course I'm not! Such a lot of silliness!"

"Silliness, nothing. I'm old enough to be your mother and I've learned a thing or two. Now, I'm coming over and help you at Conworth's tomorrow. Or I'll come help you at home whichever you like."

"Mrs. Schmidt!" Eloise Clinfoos's

voice trilled gaily. "Don't you know this is Connie's own pet project and she'll let no one but Claire help?"

FOR A MINUTE I was caught with my mouth open. I'd been set to take Mrs. Schmidt up on her offer. She's not only old enough to be my mother, she's kind enough to let come into your home when it is definitely not in order for public inspection. As Dan said when we were talking about her one day, "She sees dirt but she doesn't spread it." She might see the dust on my windowsills, but she would neither blame me for it nor tell anyone else what she had seen. But Eloise!

"Busy as ever, aren't you, Eloise?" Mrs. Schmidt smiled at her affectionately. "You've been buzzing around about something all afternoon, haven't you? Think it over, Connie, I'll call you tonight. How did your committee make out about the prizes for the church picnic?"

AS THEY MOVED ON together, Claire looked at me with one eyebrow raised. "Didn't Eloise get that crack about always buzzing around? She must have a hide like a rhinoceros!"

"She's not very touchy. But I don't think that was a crack. Not coming from Mrs. Schmidt. She says what she thinks but she means it kindly. Funny how two people can say the same words and have the effect be so different. I suppose that's like the letter of the law and the spirit of it when you think of actions."

"You mean what Pastor Ittel said Sunday in his sermon? About trying to make the Sermon on the Mount into a set of laws? That a person could keep not only the ten commandments, but every detail of the Sermon on the Mount, and still be so concerned for his own righteousness Jesus couldn't break through? Funny that should have struck you. I've been mulling it over in my own mind a good bit all week. I didn't realize anyone else would think much about it."

"Do you want an honest confession? It struck me right between the eyes because I've been priding myself just a bit on how well I was doing my Christian duty and helping my neighbor. Do you think the good deed and the pride cancel out?"

"Or worse. Oh, there's Blanche Light man waving to us. She offered us a lift home."

"Wonderful. My feet are killing me."

HALF A DOZEN PEOPLE—more or less—stopped us on the way to the car. It was all very friendly and quite fun, after spending nearly a month with my nose to two grindstones. When we finally climbed into the car, we found Mrs. Ittel already seated in front with the driver. She is always graciousness itself and no matter what Dan or anyone else says, I like her. She always says something to make me feel good. She did so now.

"Connie, dear, we miss you so at the vacation school meetings. I just don't know how we are going to get along without you next week when everything starts."

"I think I'm going to miss teaching too. It really is fun."

Blanche made a left-hand turn onto Main Street. "And have you—" She slammed on the brakes to avoid a man crossing in the middle of the block. "Have you seen the course for the junior department? I don't know about the rest of the departments. They must be good too. But I can't wait to start. I think the youngsters are going to eat it up."

Claire sat up straight in consternation. "Eat it up! That reminds me! Let me off at the next corner, if you can, Blanche. I have to go to the store."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read First Corinthians 4:1-5

Little words can have big effects.

A reader finds that many of these are different in the Revised Standard Version and the result is sometimes striking. Valued meanings become more clear when even the little words are more familiar and exact.

Consider some of the conjunctions, pronouns, and prepositions in the printed verses here. In some such cases there may have been actual mistranslations in the King James Version. Elsewhere there were only obsolete usages and archaic word-forms.

The revisers must have had considerable trouble with conjunctions because both the Hebrew and the Greek languages are parsimonious at this point. The Hebrew of the Old Testament has so few conjunctions that its "and" is used very frequently and for a variety of meanings. The RSV reads "when," "then," or "so" as the sense may require. In many a passage of the KJV "and" and "but" needed to change places and have now done so.

The KJV pronouns deserved and received special attention. Now we say not "mine enemy" but "my enemy." Also the rendering is now "Our Father who . . ." not "Our Father which . . ." Another item about pronouns: we no longer have "whosoever" and the other "soevers." Also "ye" is now "you" throughout the entire Bible.

(King James Version)

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards, that a man be found faithful.

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

(Revised Standard Version)

This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy. But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God.

I Corinthians 4:1-5

We no longer say that Jesus was baptized "of John" but "by John." Some changes of that type were important for the sense of the phrase. For example, the old "zeal of God" becomes properly "zeal for God." Similarly "to" was used sometimes in the KJV where "for" is proper; also where it should read "with." A most remarkable instance is seen in the printed comparison where the passage now makes sense with Paul's saying "I know nothing against myself."

Personal Problem Clinic

In-law

QUESTION: I am in trouble on the in-law front. An only child, I married Roy three years ago. He comes from a family of four boys and two girls. My mother owns a twin house and lives in the one side. At the time of our marriage Roy wanted to take an apartment on the other side of town, near his work. But mother wanted us to move into the other side of the twin, which was at that time vacant. Attached to my mother, as I was, I felt too that we should do it, and I persuaded Roy. I am now sorry we didn't do as he wanted. But I wanted to be helpful to mother, though she owns two other houses and is not bad off financially.

We invited mother to come in often, and especially to come for meals. With good intent I encouraged her coming, but soon it came to the point that she was taking all meals here. She also began spending so much time here that we could hardly get a chance to be alone or to talk over our own affairs. She became more and more critical of things we did, especially of the things we bought. She expected to go with us everywhere. After the baby came, she began telling me how to do everything. While she takes all her meals here, she never offers to share the expense and never invites us to her place for a meal.

Roy and I are baffled—we don't know what to do. We don't want to offend mother. We have not saved enough money to start buying a house, and apartments are hard to find in this defense-industry town.

REPLY: Your mother has lost her perspective and is following an abnormal way of life. Despite her loneliness she has no right to endanger your family life. She will need help to regain a different outlook and to establish other practices.

1) She needs a large share of associations and activities with people of her own age. Perhaps your pastor and other adult leaders in your congregation can help her by inviting her to various social and educational groups in the church. If necessary, her situation and needs shou be explained to her.

2) For the good of all concerned, yo and Roy should find another place live, where you can be alone and ha your own family life without the consta threat of invasion. Sooner or later yo will have to face the issue, present th matter to your mother as pleasantly possible, and take the necessary steps t ward relocating. Delay will probab make the problem more difficult.

3) In making the move, assure yo mother of your continued love and inte est, invite her to your home for specif times, show plenty of kindness, but don repeat the old mistake. Be more ind pendent and make your own decision You can be good to her without tellin her everything or allowing her to direc your doings.

Lying

QUESTION: "Sins, like blackbirds, trave in flocks"—I heard a speaker make tha statement. Is it true that lying, if not dea with immediately, will lead a child int stealing or other offenses?

REPLY: Falsification does not neces sarily lead to dishonesty or other mis behavior. A number of factors call fo consideration in a case of lying, such a the kind of lie, the inducing cause, th child's age, his maturity, and his usua assumption of responsibility. The imme diate incentive or difficulty demands at tention and study. We need to deal mor with causes than with the action itself for thus we have the best chance o eliminating the offensive behavior. Par ents and teachers need to help youngsters to deal with situations at their level.

It is undoubtedly true that offenses a times bunch themselves, but it is not a universal rule. Much depends on the cir cumstances, and the manner in which adults deal with the young.

—EARL S. RUDISILL

Christians Must Adapt to Their Situation

Conscience and Compromise. By Edward LeRoy Long, Jr. Westminster Press. 166 pages. $3.

Pierre Maurry has reminded Christians that "if the church has nothing to say about eternity, it had better say nothing at all. And if it speaks about eternity as if it were already there and out of touch with history—no one will listen. In either case, Jesus Christ will be betrayed." This little volume, having one clear eye fixed on eternity and the other fastened firmly on the problems of human personality and society, aims to underscore the gospel's historical relevancy. The subtitle, "An Approach to Protestant Casuistry," describes the contents precisely. Doctor Long defines casuistry as "the process of relating the high demands of faith to the perplexing moral dilemmas that appear in daily life."

This stimulating little book belongs in the library of every clergyman and layman who has any sense of Christian vocation! More provocative than definitive, its substance deserves to be studied and tested.

The first three parts of the book deal with the concept, structure and content of casuistry. The last part deals with the limits and dangers—ethics beyond casuistry, and faith beyond ethics.

Dr. Long, recognizing that the Protestant Church has always been wary of casuistry, guides his readers soundly between the twin errors of Pharisaic casuistry and Jesuit casuistry. He points out that casuistry with the Jesuits was a means of moral evasion designed to make church membership possible on the basis of a minimal standard of personal virtue. Pharisaic casuistry was a necessary extension of the basically moralistic religion of the law. The fault of each was that the former became probabilism and the latter became legalism. Long never ignores the tension which the Gospel creates in those who seek to follow Jesus' ethic in a world like ours. But in this tension he understands that the Christian, in process of becoming a new man in Christ, is under moral obligation to bring his fresh ideals and insights, however imperfect, to bear on every historical situation. And he underscores the crucial nature of faith in Christ as the channel for receiving insights and forgiveness from God.

Intuitively, most Christians will recoil a bit from the title of this book, *Conscience and Compromise,* and that is good! But all of us Protestants ought to remember, and Lutherans especially, that Luther lived consciously and agonizingly under the tension of the Absolute, but worked quite practically with the historical conditions which surrounded him. He could bear his own mistakes—and some of them were quite spectacular—because he appreciated what it means to be justified by faith. Casuistry was his strategy as he labored valiantly to make the Gospel understood in a disobedient world.

The Church of Christ will offer very little of "the way, the truth and the life" without a passionate loyalty to the Gospel on the one hand and a healthy approach to casuistry on the other. WALLACE E. FISHER

Lancaster, Pa.

Brief Bible Introduction

Toward Understanding the Bible. A Key to the Scriptures for the Layman. Georgia Harkness. Scribner's. 138 pages. $2.50.

This book is ambitious in its scope, but admirably fulfills its purpose. It is surprising how much has been compressed into its 124 pages of text, with an added bibliography and index.

There are five chapters. Their headings describe the contents, "The Bible as the Word of God," "The World of the Bible," "How the Old Testament Was Written," "How the New Testament Was Written," and "The Great Ideas of the Bible."

Dr. Harkness will, of course, shock the verbal inspirationists, but—short of literal

dictation—she stands for the Bible as the inspired Word of God. Coming down to cases, she does not always accept the traditional authorship of the various books. She ascribes John's Gospel to a "Gentile Christian."

There is no claim to originality of ideas, but the author deserves credit for a thorough job of research and condensation. The generalities may be annoying to some, and the lack of a direct stand on some doctrines may trouble others.

The book will certainly help the layman to understand his Bible. It will have failed of its purpose, however, if it does not drive him to a more thorough study of the Bible and of larger works concerning the background of biblical times and writings.

JAMES F. HENNINGER

Allentown, Pa.

Christian Education Surveyed

Christian Teaching in the Churches. By John Q. Schisler. Abingdon. 173 pages. $2.50.

Should a book be like a cherished friend or like a stranger whose acquaintance must be cultivated? Undoubtedly we should read some of both kinds. Dr. Schisler's book will be a familiar friend to all who have experience with the church's program of Christian education. The book restates the significance of Christian teaching for the welfare of the individual, the church, the community, and the world. Dr. Schisler writes with a sense of urgency appropriate to the needs of today.

The usual subjects to be expected will be found, such as objectives, specific age-group work, the role of the family, the pastor, and superintendent, worship and evangelism. Religion and public schools, and the contribution of Christian education in Protestant co-operation are discussed.

The title may mislead some. The book is about educational activity, not about teaching in the sense of leader-pupil activity. Some subjects are treated in minute detail, for example, the church school superintendent's preparation. Other major topics are skimmed very lightly. The author apparently has no knowledge of the catechetical program of the Lutheran church.

This book will serve to stake out an area of vast concern to Christians. Those desiring guidance in specific phases of educational work must look elsewhere.

Baltimore HOWARD F. REISZ

Psychiatrists and Pastors

Religion and Human Behavior. Edited by Simon Doniger. Association Press. 233 pages. $3

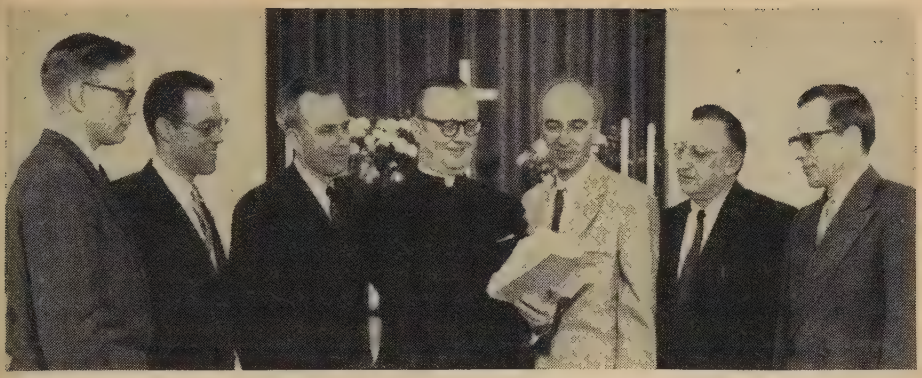
This book consists of a collection of articles by eminent physicians and clergymen dealing chiefly with the interrelationship of religion and psychiatry. It is an attempt to bridge the gaps of mutual distrust and ignorance felt by both groups and an attempt to help members of each better to understand the total resources available for the treatment of persons with emotional and psychosomatic disturbances.

The fourteen authors, writing on fifteen subjects, are prominent authorities in their fields, including Karl A. Menninger, John Sutherland Bonnell, Bonaro W. Overstreet, Seward Hiltner, O. Spurgeon English. The chapters are about what one would expect, include such titles as: "Religion and Psychiatry," "Jesus as Psychologist," "Is Faith Healing Valid Today?", "Pastoral Psychology and Christian Education."

This book is not designed for the uninitiated. Some chapters demand a respectable education in both psychiatry and religion before the reader will be able to follow the author's line of thought. It is disturbing to note that the branches of the medical profession which most need a profound view of the Christian religion tend to judge it by the teachings and practices of the clergymen with whom they have had personal contact. It is a discredit to those clergymen that their medical friends consider religion primarily as another resource in the treatment and prevention of illness rather than as a total way of life.

This volume makes quite clear the lack of real understanding, even on the best-educated levels, between the professions, and also provides a good beginning toward friendlier co-operation. PHILIP R. HOH

Wilmington, Del.



NEVER BEFORE had the Michigan Synod received six pastors into its ranks at a single convention. This year President Frank Madsen *(center)* welcomed a half-dozen recruits

Conventions Were Quiet . . . Reports of steady progress, without controverted questions to excite debaters, were received in six synods in late May

THERE WERE FEW RIPPLES disturbing the tranquility of United Lutheran Church synod conventions in the last week of May. Even the question of whether the Northwest Synod should withdraw support from Carthage College and create a new college in Wisconsin did not produce a strenuous argument.

CARIBBEAN SYNOD

Frederick Church, St. Thomas, V. I., May 23-25

Reported by MERLE G. FRANKE

THE YOUNG Caribbean Synod reached an early milestone by conducting its first ordination. The ordinand was Victor Astacio, a 1954 graduate of Chicago Seminary and a native of Puerto Rico. He will become pastor of Gethsemane Church in Dorado, Puerto Rico.

In addition to delegates and visitors, hundreds of Lutherans in St. Thomas, together with scores of townspeople, gathered for the first ordination service ever conducted in the second oldest Lutheran church in the Western hemisphere. The service was conducted by Pastors Kenneth Ferguson, president of the Virgin Islands Conference; Herminio Diaz, president of the Puerto Rico Conference; and Eduardo Roig, president of synod.

ONE OF THE FACTORS evident at this convention was the fact that the Caribbean Synod is rapidly becoming adjusted to its role as a constituent synod of the ULCA. Under the guidance of President Roig the convention proceeded smoothly . . . in fact, it adjourned 20 minutes ahead of schedule!

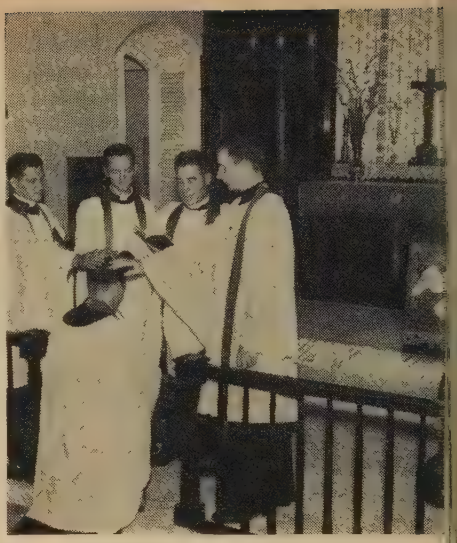
President Roig was re-elected to office. This will be his third one-year term as president. Pastor Ferguson was elected secretary of synod, replacing Pastor Franke, who was scheduled to transfer his membership to the Synod of the Northwest. Pastor Gerald Wise of the Frederiksted (St. Croix) Parish and Pastor Diaz were elected to the executive committee of synod. Mr. James

O'Bryan, layman from the host congregation, was elected as a new lay member of the committee, along with Mr. Francisco Sein.

A dominant theme of the convention was expansion. The convention heard from ULCA representative, Mr. Chester Myrom.

The president reported the urgency of planting the church in the rapidly expanding housing developments in Puerto Rico. Even in the Virgin Islands, where the church has been planted for nearly 300 years, expansion is in the air. The convention gave the "go ahead" on making new surveys in St. Croix to determine the prospects of organizing congregations among Puerto Ricans who have moved to St. Croix in large numbers.

And to confirm the spirit of expansion, Synodical Treasurer Gilberto Graciani reported a continual increase in the benevolent giving of the congregations. Prospects are that this year the synod will make another significant advance towards meeting the ULCA apportionment.



ORDINATION IN VIRGIN ISLANDS
First in 288-year-old church

CENTRAL PENNA.

Zion Church, Sunbury, May 24-26

Reported by ARTHUR W. LAWVER

"CHRIST—OUR HOPE," "CHRISTIAN WITNESS," "MATURITY," and "SACRIFICE" are key words which summarize the convention attended by 374 clerical and 246 lay delegates.

The first was the theme of President D. F. Putman's meditation at the opening Service of Holy Communion. Chaplain Viggo Swensen, speaking on "Those Who Walked and Talked with Jesus," struck the scriptural note for the Christian witnessing which was evidenced from reports of the last year's activities.

"The United Lutheran Church is now revealing its maturity," stated Dr. Henry H. Bagger, official representative of the ULCA. He said, "Our church is doing things with strength and perspective through its boards and agencies, in its effective participation on the life of the whole Christian church, and in its looking at itself with objectivity."

MORE THAN 1,000 laymen at a rally sponsored by the synodical men's Brotherhood heard Dr. Stewart W. Herman declare: "It is not a fact that we are living in a Christian world. While there are multitudes who lend only their names to Christianity, we must be among those who are willingly, yet anonymously, presenting their bodies a living sacrifice to Christ."

That these key words are not mere fictions was manifested by statistics reflecting the stewardship of the synod. Last year, reported Secretary George H. Berkheimer, the office handled $1,945,705, of which $1,194,324 were for apportioned benevolence (113.4 per cent of the minimum expectancy), $204,474 for Lutheran World Action (114.6 per cent), $21,355 for CHEY, and $133,683 for special offerings to the boards and agencies of the church. The convention adopted a budget of $1,419,619 for 1955, $857,092 of which will be for the ULCA. On a per capita basis this will amount to $9.80 per communicant, with $2.65 for the synod and $7.15 for the ULCA.

REALIGNMENT IS COMPLETED
Pastor Leo Duerr of St. Luke's Church, Sunbury, welcomed by Pres. Dwight Putman

THREE CONGREGATIONS were received: Holy Trinity Church, Lancaster; St. Luke's Church, Sunbury—both from the Ministerium of Pennsylvania; and Faith Church, near Williamsport, a mission recently organized.

In this synod where 452 congregations are considered rural, much attention has been given by the Board of Rural Church Work and Home Missions, under the leadership of Superintendent Martin L. Tozer, to rural parish conferences, the problems of multiple and union parishes, and inadequate salaries for pastors.

The witness of the church has been marked further in areas served by the social missions committee, guided by the Rev. George E. Whetstone and Chairman Luther Redcay. Pilot projects, such as the preaching mission just completed in the Lancaster Conference, the volunteer chaplains' program in institutions on the territory of the Susquehanna Conference, the contemplated schools of industrial relations, and child and old age welfare work were reported.

Each congregation was urged to appoint a secretary for children's work to further the plans of the Board of Parish Education for new work. The Executive Board of the synod was requested to study the need for a full-time director of Christian education.

This year's session showed no exception to the synod's practice of spending much time in the discussion of changes to its constitution. Major amendments involve the rules governing students under the guidance of the committee on ministerial education; and the assigning to the seven conferences the "jurisdiction over the formation, change of relationship, or dissolution of a pastoral charge."

Visitors added much in the way of information and inspiration. Among them were: Mrs. John I. Cole, synodical Missionary Society; Miss Donna Logam, synodical Luther League; Dr. Karl S. Henry, Board of American Missions; the Rev. Jesse Reber, Pennsylvania Council of Churches; Mr. Paul Folkemer, Lutheran Laymen's Movement; the Rev. Henry L. Robinson, chaplain of Cresson Sanatorium; and the Rev. Paul Slifer, missionary to Liberia.

ULCA CONVENTION DELEGATES

Clergymen: D. F. Putman, G. H. Berkheimer, R. T. Shilling, E. L. Manges, E. M. Clapper, R. L. Lang, Jr., R. G. Sander, A. E. Yeagy, R. R. Bergstresser, W. C. Heinly, H. T. Richwine, C. F. Trunk, J. S. Bishop, R. L. Koehler, A. L. Long, A. W. Lawver, E. I. Stahl, J. E. Stambaugh, C. E. Staub, J. W. Whetstone, J. R. Knaul, E. O. Steigerwalt, J. B. Miller, B. J. Lotz, R. C. Sloop, K. S. Ehrhart, C. E. Held, R. C. Schiebel, J. F. Sammel, C. A. Neal, H. G. Kline, G. E. Folkemer, R. W. Koons, R. C. Robinson, R. E. Carl, C. S. Simonton and C. W. Tilberg.

Laymen: W. K. S. Hershey, F. L. Hershberger, J. A. Beegle, W. P. Gettman, S. Z. Miller, R. E. Barnett, H. Shaffer, A. B. Holton, P. H. Rhoads, H. S. Gioe, H. E. Harmer, O. L. Lingle, L. B. Breneman, J. B. Kreider, E. K. Stock, E. Austin, C. M. Hausknecht, L. H. Redcay, J. C. Decker, J. F. Gehr, M. Kerstetter, K. Miller, J. M. Phillips, W. E. Tilberg, R. L. Geesy, C. D. Deardorff, J. W. Weigle, V. M. Richardson, H. Plasterer, W. H. Koller, W. H. Menges, W. C. Langsam, J. G. Kurzenknabe, C. C. Culp, A. R. Nissly, E. Shotzberger, and H. R. Lenker.

NEW JERSEY SYNOD

St. John's Church, Ocean City, May 24-26

Reported by RALPH I. SHOCKEY

REJECTING THE CONTINUATION of the plan of "120 per cent of its 1954 apportionment as a minimum goal," delegates to the convention recommended that "each congregation seek to exceed, according to its ability, its apportioned benevolence quota as a joyful response to God's grace and the urgent needs of the whole church." Synod's aim is to exceed the 112 per cent record of 1953, which put it fourth in ULCA giving.

Admitting the Prince of Peace Church, Paramus, and the Latvian Church of New Brunswick and Lakewood, increased the synodical membership to 136 congregations.

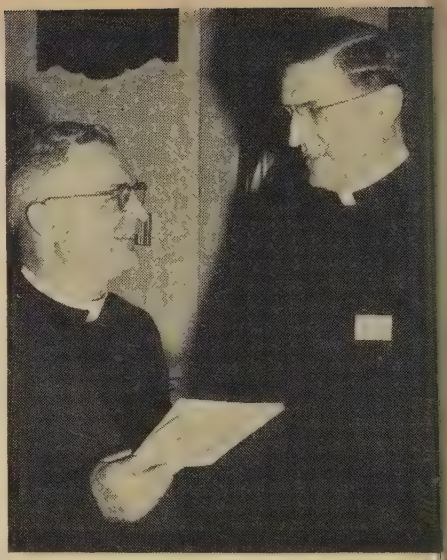
The plan of issuing calls to chaplains serving in the armed forces was discussed, but no definite conclusions reached. The Rev. Ian Tarbet, Fort Dix, N. J., represented the chaplains.

WORK AMONG Puerto Ricans within the bounds of synod was recognized by taking under advisement the possibility of securing a full-time "Spanish-speaking" pastor. Several thousand Puerto Ricans are located in the central and southern areas of the synod.

A net gain of 6.1 per cent in the communicant membership (1,053) and a 4.9 per cent increase in the church school enrollment was noted by synodical statistician, Dr. George R. F. Tamke. This means a total of 33,973 communicants and 21,799 pupils in church schools.

Five men were ordained by the president of the synod, the Rev. Dr. Edwin H. Knudten: Frank A. Bauman, Donald F. Coester, Elwood W. Dietz, George C. Leedom, Jr., and Albert E. Patterson. The Rev. Frederick Fairclough, Trenton, preached.

Dr. Clarence E. Krumbholz, former executive secretary of the Division of Welfare of the NLC; Dr. Wouter V. Garrett, former Maryland Synod pastor; and the Rev. Raymond C. Lauffenburger of the Pittsburg Synod, were received into the synod, havin been called to congregations.



A PAIR OF PRESIDENTS
Pres. Alfred Beil of Iowa Synod is greete by New Jersey Pres. Edward Knudten

Institutions of higher learning supporte by the synod—Wagner College and Mt. Air Seminary—were represented by Presider David M. Delo of Wagner and the Rev Robert E. Borneman of the seminary. Bot lauded the synod for its excellent suppor

The Parish Education Committee re viewed the work of Camp Beisler durin its first year of operation and proposed full-time director of Christian education t develop the total youth program in th synod. Chairman Glenn Rudisill announce July 4 as the opening day of camp season

Gratitude of the German people toward Lutherans in America for postwar assist ance was given by the Rev. Kurt Klein pastor of St. Lorenze Cathedral, Nurenberg . . . Official ULCA representative was Dr Alfred J. Beil, president of the Iowa Synod

Laymen's Night, sponsored by the Wom en's Missionary Society and the Brother hood, included a dramatic production, "Our Golden Circle," written by Mrs. Paul C Weber, Camden, former synodical mission

ary president. The film, *Prior Claim,* was presented by the Brotherhood group.

Two congregations, out of 136, are supporting directly a missionary in the foreign field: Redeemer Church, Dumont, and St. Mark's Church, Trenton, are contributing $900 annually toward work.

Dr. Clarence E. Krumbholz urged support of the new U.S. program for resettling refugees. The National Lutheran Council has designated the Lutheran Welfare Association of New Jersey, Jersey City, to serve as the agency in this section.

"Two-thirds of the synodical churches do not have an evangelism committee or a year-round program," reported Pastor Edward A. Sheldon. The convention asked each congregation to establish an evangelism committee and promote a definite year-round program.

The proposed establishment of a unified welfare program for all Lutheran bodies in the state was reviewed. The Board of Social Missions is co-operating with the present Lutheran Welfare Association of New Jersey in formulating plans.

Adoption of the 1955 budget of $287,939 is an increase of $6,000 over 1954. Wagner College was granted an increase of $4,000 and Mt. Airy Seminary, $2,000.

Official convention headquarters for the synod will be Ocean City, "unless special situations make meetings in other places advisable," was the decision of the 135 clerical and 104 lay delegates.

Officers returned for the fifth consecutive term were: Dr. C. Donald Heft, secretary, and Dr. H. Torrey Walker, treasurer.

ULCA CONVENTION DELEGATES

Clergymen: Edwin H. Knudten, C. Donald Heft, Harold Haas, Henry Berkobin, Harry Young, Herbert Hagenau, Godfrey Alberti, Frederick Fairclough, Edwin Wisser, Jr., George T. Miller, Charles Rinck, Jr., Floyd P. Milleman, Carl Futchs.

Laymen: H. Torrey Walker, Henry Beisler, Irving Gabrielsky, Charles Stockfish, John Meyer, Alfred Kiefer, Walter Weller, Howard Kontje, Jack Smith, Henry Waitz, Jr., William Stover, Paul Ziegler, Louis Hinkeldey, Jr.

NORTHWEST SYNOD

Holy Trinity Church, Minneapolis, May 18-20

Reported by PAUL L. WETZLER

A HEAVY WORK SCHEDULE was completed on time because of excellent advance information forwarded to the delegates for study. President Paul Bishop, in a letter to delegates, wrote regarding the seriousness of forthcoming issues and pleaded for prayer and debate "to the point." He urged that "factionalism" and "personalism" be avoided, especially on the college question.

Dr. Gould Wickey's comprehensive and helpful analysis of the State of Wisconsin from an educational standpoint gave a clear picture of Lutheran educational possibilities. The stewardship committee, also, proposing that a full-time "money-raiser" be employed, sent out a lengthy study so delegates might give serious consideration to this item.

The Carl Bartsch Memorial Parish House, built at a cost of $400,000 and dedicated May 30, was none too large to house the convention. Attendances were large, and a forward-looking spirit prevailed. This fine spirit led to unanimous acceptance of these resolutions on the college issue:

That the Synod of the Northwest approve in principle the establishment of a Lutheran liberal arts college in or near the State of Wisconsin. That the president of synod be directed to transmit the foregoing resolution to the Board of Education seeking its counsel. That the Synod of the Northwest authorize the executive committee of synod to appoint a committee to plan for 1) the establishment of a Lutheran college of liberal arts in or near the State of Wisconsin and 2) as an alternative, any proposal for the relocation of Carthage College in or near the State of Wisconsin, members of said committee to be of such number and qualifications as to be able to report at the next meeting of synod, May 1955, on financial possibilities, site and any other

TALKING ABOUT A COLLEGE IN WISCONSIN

Synod President Paul Bishop discusses question with Pastors William Downing, Clemen Zeidler, and Dr. Gould Wickey who is executive secretary of the ULC Board of Educatio

desirable items. Further that the Board of Trustees of Carthage College be instructed to study the feasibility of the relocation of Carthage College and report next March 1.

Directors of Northwestern Seminary reported a graduating class of 28. Fifteen are from congregations of the synod. Dr. Bryce Shoemaker was named associate professor, department of New Testament. Eight graduates of the seminary were ordained.

The Rev. and Mrs. Ronald Zaudtke were commissioned missionaries to Argentina. The Rev. Lloyd Zaudtke, brother of Missionary Zaudtke, preached the sermon. Dr. Paul L. Graf conducted the commissioning for the Board of Foreign Missions.

The Rev. Clarence B. Lund was installed as synodical parish education secretary. Synod named the Rev. George Lundquist secretary, succeeding Rev. Harold Gruhn.

Over a period of six years, as shown by an exhibit of Treasurer Walter O. Helwig, congregational gifts to general benevolence increased from $320,561 to $546,046 o 70.3 per cent. In Sunday school the increase was 83.3 per cent, going from $22,966 i 1948 to $42,098. Communing membershi of synod was 50,094 in 1948; 60,349 in 1953 In the last decade receipts of congregation of synod quadrupled—in 1943 about on million; in 1953, $4,120,651. Average sal ary of pastors was stated as $3,875.

ULCA CONVENTION DELEGATES

Clergymen: P. L. Graf, G. Lundquist, G. Mc Creary, H. T. Rasmussen, Amos Streich, Glenn Cloninger, I. B. Kindem, T. Rees, C. Zeidler P. L. Roth and J. W. Rilling.

Laymen: David Archie, Henry Burmeister Dr. L. V. Downing, Judge Ronald Drechsler W. O. Helwig, J. K. Jensen, J. W. Jouno F. C. Mueller, Elmer Schuermann, Dr. C. H Boren, Herbert Hoelzer, O. M. Jorgenson and Paul Holcomb.

PITTSBURGH SYNOD

Zion Church, Johnstown, May 24-27

Reported by LUTHER E. FACKLER

FROM START TO FINISH the convention was made conscious of two commands—WITNESS! NOW! Dr. Donald L. Houser, in delivering the opening sermon, said the Pittsburgh Synod is still a frontier. Dr. Franklin C. Fry, official representative of the ULCA, said the World Council of Churches Assembly in Evanston "comes at a time when our world is thinking in terms of violent destruction. The question is not will we be blown to smithereens, but will we be blown into Kingdom Come. This theme echoes the urgency of our times. With life going faster and faster, we can no longer believe that we have forever to accomplish the task of Christianity."

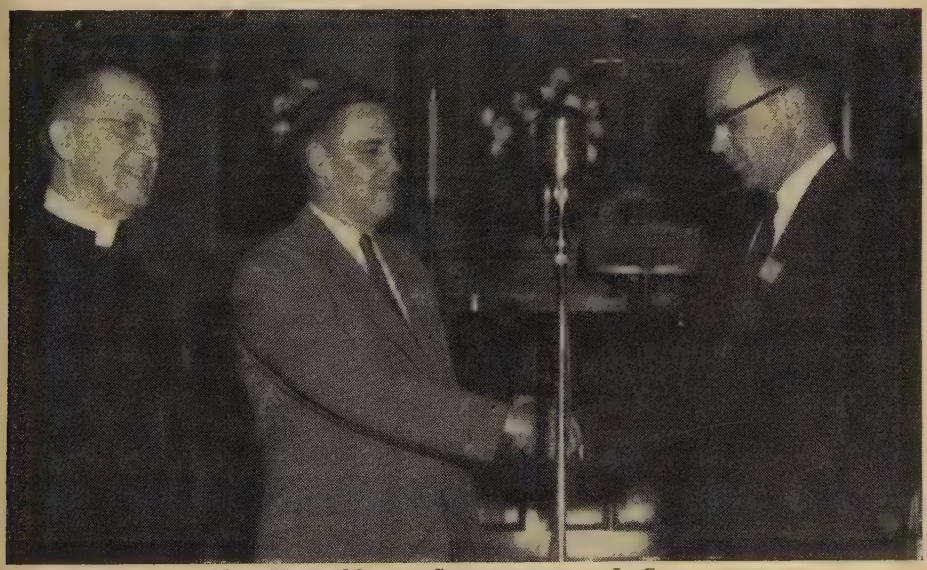
The 1955 budget is $840,138 or $13 per communing member, for general work of the church. In five years there has been an increase in giving from $11.55 in 1949 to $16.10 in 1953 for benevolences. Including amounts for local expense, receipts increased from $32.73 to $43.06 during the same period.

Received into the synod were three new congregations and a fourth whose independent membership dates back to 1832 . . . In observing his 25th anniversary as superintendent of Christ's Mission to the Jews, Dr. Dan Bravin stressed that here is a ripe field for evangelism.

In 1953, 55 per cent of the congregations paid their apportionment in full, while a number exceeded the amount. There was a gain of 1,254 in the communing membership.

Thiel College reported increased enrollment and a new residence hall for men . . . Already Camp Lutherlyn is nearly filled to capacity for the summer. Plans have been made to build an educational building . . . The oldest child-caring agency in the Lutheran Church in America is the Zelienople Home which celebrates its 100th anniversary this month.

To date $175,000 has been received in the Home Mission Advance appeal. There are still many fields in western Pennsylvania to enter. At least a dozen are waiting.



NEW HOME MISSION SUPERINTENDENT IS CHOSEN

President G. Lawrence Himmelman, Dr. Donald Houser, Dr. Paul E. Daugherty

Dr. Paul E. Daugherty, pastor of First Church, Butler, was elected superintendent of home missions, succeeding Dr. Donald Houser who has been called to the staff of the Board of American Missions. Dr. Daugherty has been president of the Lutherlyn Board, vice president of the synod's Board of Home Missions, and has been leading the synod's home mission appeal.

Upon giving his final report to this synod, Dr. Houser was called forward to hear Dr. Robert Stackel, in behalf of the synod, speak of the fine work done in establishing 27 missions in nine years. A huge volume of testimonial letters and a purse were presented to Dr. Houser.

Adopted at this convention was a new constitution which has brought about these changes.

1. Change in name to The Pittsburgh Synod of the ULCA.

2. Secretary of Stewardship and Evangelism made a full-time office.

3. Creates two new elective committees—Social Missions and Parish Education.

4. No one can be elected to a full-time office after 68 years of age.

5. Boards of institutions will elect or reelect executive heads every five years.

6. A committee of conference presidents is established to assist in administering the affairs of synod.

ULCA CONVENTION DELEGATES

Clergymen: G. L. Himmelman, John E. Bermon, Paul E. Fauth, Lewis R. Fox, George J. Baisler, William C. Hankey, Elmer F. Rice, James N. Frank, Wilbert T. Wilson, Walter E. Lundberg, Luther K. Clare, Luther E. Fackler, Robert W. Stackel, Reginald E. Dozer, H. Paul Gerhard, George E. Little, Sydney E. Kuhn, John W. Hanks, Richard M. Langsdale, Theodore Buch, Paul Daugherty, Edgar K. Rogers.

Laymen: Flavel Campbell, H. E. Bebey, J. Paul Gruber, Kenneth Stoyer, John D. Zimmerman, Albert Bieber, J. Clyde Cloman, Charles W. Fuhr, Walter C. Koehler, Robbin B. Wolf, Julian Johnson, Milton V. Burgess, Nevin Snyder, Jack Spencer, Merle C. Landis, Charles Young, Roy C. Sanford, Raymond R. Goehring, Frederic B. Irvin.

TEXAS AND LOUISIANA

Holy Cross Church, Yoakum, Texas, May 25-27

Reported by JAMES F. VORKOPER

THE TEXAS SYNOD is now officially th Evangelical Lutheran Synod of Texas an Louisiana, by action taken at its mission minded convention in May. Eight new pa tors were received into synod and six ne congregations, three of them in Louisian These are the first United Lutheran church in that state.

Three high points of debate were: 1. Th relationship between Texas Lutheran Co lege and Midland College, Fremont, Neb remains as it has been, and more effort wi be placed on supporting Midland this yea

2. The forming of a camp committee t operate the newly acquired camp site re cently purchased by synod. A 13-man com mittee was named. Dedication of the prop erty will take place July 11.

3. The rapidly expanding mission pro gram of synod that faces curtailment if mor men and money are not forthcoming.

Dr. F. L. Conrad, president of the North Carolina Synod, represented the ULC an urged delegates to keep witnessing as Chris has commanded . . . Dr. E. B. Keisle president of Central Seminary, became member of the Texas and Louisiana Synod and represented Central Seminary at th sessions.

The Rev. Ralph Ritzen of Midland Col lege declared the Midland is on the way t its greatest period of effectiveness. The en rollment of twice as many freshmen is as sured in September 1954 as in 1953.

Members of synod rejoiced that in 1953 for the first time in history, the synod paid its benevolence budget to the ULCA in full In the last year synod gained 9.1 per cen in baptized membership, 8.2 per cent i confirmed, and 10.2 per cent in communing membership.

An impressive moment was the signing of the new constitution by the ten pastors

longest in service in the synod and the ten oldest congregations in order of their reception into synod.

Keen interest was shown by the nearly perfect attendance: 38 pastors, 29 lay delegates, 6 officers.

OFFICERS: The Rev. N. H. Kern was re-elected vice president; the Rev. John A. Jacobs, secretary; Mr. C. H. Warner, treasurer; Mr. Herbert Vogt, statistician.

ULCA CONVENTION DELEGATES

Clergymen: R. E. Lesher, Paul Bechter, J. F. Vorkoper.

Laymen: C. H. Warner, H. T. Pitts, T. T. Teel.

NEWS IN THE CHURCHES

WESTERN CANADA

Administration Building Completed at Seminary

By E. G. GOOS

EDMONTON—A new administration building at the Lutheran College and Seminary, Saskatoon, Saskatchewan, will be dedicated July 4 during the convention of the Synod of Western Canada. President of the school, the Rev. Earl J. Treusch, is anticipating that the building will be dedicated practically free of debt.

"There is still need for some furnishings," he told pastors at their spring conferences, "but gifts are coming in an encouraging manner. We should not have to take much of the old furniture into the new building."

This year's graduation service was held in Zion Church May 21. The lone ULCA graduate, Henry Luetkehoelter, expects to enter the service of the Board of Foreign Missions. The other four graduates are from the American Lutheran Church.

Previous to their graduation these seminarians accompanied the Lutheran College and Seminary Choir on a tour through the provinces, visiting ULCA, ALC, and Augustana churches. Everywhere they were enthusiastically received by large audiences.

NEW CHURCH IN MINNEAPOLIS

Modern style was used in constructing Mt. Carmel Church, dedicated May 9. Eight-foot wood-carved Christ figure above altar dominates church interior, where strong lighting effects are achieved. Congregation has grown from 300 to 1600 in 10 years

LUTHERAN WORLD ACTION rallies were held in cities of the provinces in connection with the regional home missions conferences. Dr. Frank Brown was accompanied on the rally tour by the executive secretary of the Canadian Lutheran Council, the Rev. W. A. Mehlenbacher, who reported on what the Canadian Council has been able to accomplish in the brief period of its existence. The film *Let Us Live* was shown at the rallies.

The British Columbia Regional Home Missions Conference approved the application of the Synod of Western Canada for beginning bilingual work in Victoria and Cranbrook. Many immigrants from Germany have found their way into British

WESTERN CANADA . . .

Columbia, and need the ministry of the church in their language. Independent congregations of immigrants have been established in a number of Canadian cities in the last year.

In a swing through the Synod of Western Canada, Pastor Joseph Inslee of the ULC Board of Parish Education met teachers and church workers in a number of centers, discussing with them the weekday school and the children's program. Weekday schools have been a part of the parish education program in western Canada from the beginning. The new material, however, offers much improvement of weekday schools. An increasing number of congregations have been introducing the series. The children's budget also has been introduced in a number of congregations.

SASKATCHEWAN congregations are suffering from mechanization of farms and industrial revolution. Congregations in smaller towns and rural communities are growing smaller, making it impossible for them to provide for a pastor. Often distances between congregations make combinations impossible.

Federated parishes, including congregations of various bodies, seem to be the best answer. An experiment at Esk and Lanigan, Saskatchewan, was so successful that, when the pastor at Esk was called away, the congregation insisted that the federation remain.

SISTER ELIZABETH HESS is touring the congregations of the Western Canada Synod in the interest of the ULC Deaconess Board. She will conclude her tour with instruction in the leadership training camps in July.

"WE ARE EAGERLY awaiting the entry of the Lutherans, who are now observers only," said the chairman of the Canadian Council of Churches, Edmonton local, at the meeting of the Council at Edmonton. It was reported that the Edmonton Council represents practically 100,000 Protestants of the area. "There are, outside of these represented in the council, 9,000 Lutherans and 9,000 members of smaller communions." So far local ministerial associations have generally represented the churches at state and city functions; henceforth the Edmonton Council of the Canadian Council of Churches is to be regarded as representing the churches in the council. A problem with which the council is wrestling in all of the western provinces is religious education in the public schools.

GEORGIA-ALABAMA

Georgia Will Be Host To ULC Brotherhood

By FRANK C. JONES, JR.

ATLANTA—Final plans are being made for the biennial convention of the United Lutheran Church Brotherhood at Redeemer Church, Atlanta, Sept. 23-26. Val Peterson, former governor of Nebraska, now national director of civil defense, will speak at the banquet meeting on Sept. 25.

Dr. Raymond D. Wood of Savannah will be the speaker at a pre-convention rally on the convention theme "Soldiers of Christ Arise." Included on the convention program are special workshops dealing with the problems and objectives of the local Brotherhood.

David Blomstrom, third vice president of the ULCA Brotherhood and Atlanta convention chairman, speaking for his committees said, "We are praying and working for a Christ-centered convention."

Pastor Paul J. Renz, convention publicity chairman, said, "The motivating spirit of the Atlanta convention committee is to keep the spiritual emphasis uppermost and throughout the convention amid the fellowship, business, special features and plans for future Brotherhood work, to send the delegates and visitors home with a new zeal and enthusiasm for the ongoing work of our United Lutheran Church."

ULCA CONVENTION DELEGATES

At the 1954 Georgia-Alabama Synod convention the following delegates were elected for the ULCA convention:

Clergymen: Dr. Charles E. Fritz, Dr. Raymond

D. Wood, Pastor Dermon A. Sox, Pastor Donald R. Poole.

Laymen: E. H. Baumer, A. R. Bookout, D. A. Spann, M. L. Zimmerman.

The convention of the Georgia-Alabama Luther League will be held at Newberry College, Newberry, S. C., Aug. 9-12. Pastor Vance Daniel of Atlanta will speak.

Bible discussion groups on "The Life of Jesus: His Temptations, His Parables, His Miracles," will be led by pastors of synod. According to a recent survey the Luther League of synod has experienced a 77 per cent increase in membership during the past three years.

Dr. A. M. Knudsen of the Board of American Missions spoke on "The Glory of the Church" at the fifth anniversary of organization of Peachtree Road Church, Atlanta.

Seminarian Charles R. Anders of Hamma Divinity School, called to become assistant pastor-minister of music at Redeemer Church, Atlanta, assumed his duties June 6.

MODERN CHURCH . . . New building style was chosen for Messiah Church, Cleveland, when congregation decided to move 10 miles from Cleveland Heights to Lyndhurst. Pews on pulpit side of main aisle are twice as long as those on opposite side, so two-thirds of congregation is directly in front of pulpit. Educational building is separated from main section of church by 1000-foot corridor. Cost of structure was $215,000. The Rev. Oliver Rajala is pastor

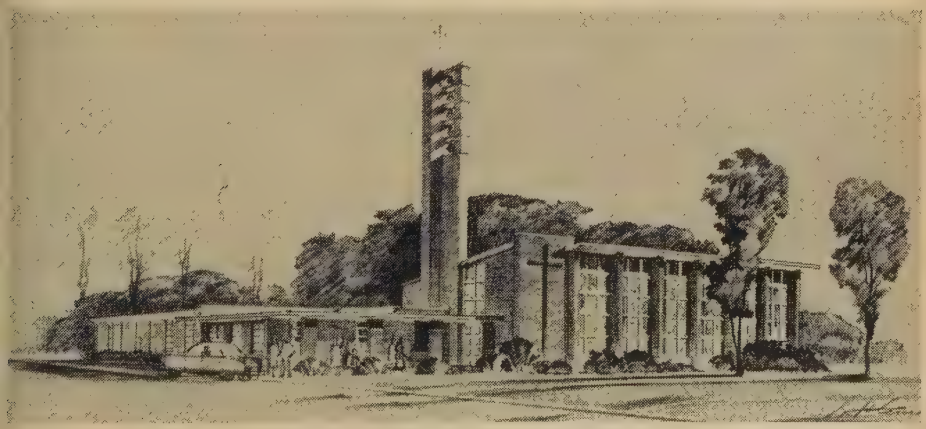
SOUTH CAROLINA

18 Receive Diplomas At Southern Seminary

By WYNNE C. BOLIEK

EIGHTEEN WERE GRADUATED from Southern Seminary in Columbia on May 25-26. The service was in St. Paul's Church, with the sermon by Dr. M. L. Minnick, pastor of

TWO-THIRDS FACE PULPIT



MESSIAH CHURCH IS FUNCTIONAL

SOUTH CAROLINA . . .

College Church, Salem, Va. The degrees were conferred by Dr. John L. Yost, president of the seminary.

Dr. Yost presented a $1,000 scholarship to the Rev. J. Benjamin Bedenbaugh, who has served as an instructor at the seminary during the past year. The award was on behalf of the Lutheran Brotherhood of Minneapolis, and is for further study. The award is made every two years. Other awards included: Everette L. Lineberger as first-place winner in a paper on home missions. Richard B. Dorton and Charles B. Dawkins tied for second place. This contest is sponsored by A. W. Fisher of Concord, N. C., for the senior class.

At a recent meeting of the board of trustees of the seminary, Dr. Carl A. Honeycutt was elected president. He succeeds Dr. A. Kenneth Hewitt, who served as a member of the board from the North Carolina Synod and moved to South Carolina on May 1.

Other speakers at the commencement program included Dr. L. A. Thomas of Miami, speaker at the alumni banquet, with the Rev. Enoch J. Stockman of Clemson serving as toastmaster. The Rev. J. Edgar Stockman of Roanoke, Va., spoke at the meeting of the Women's Auxiliary. At a meeting sponsored by the Students' Mission League, the Rev. H. E. Poff, Cambria, Va., spoke about "Rural Church Work Today." The Rev. N. D. Yount of Hollywood, Fla., was elected president of the Seminary Alumni Association. Mrs. Wynne C. Boliek of Greenville, S. C., was elected president of the Women's Auxiliary of the seminary.

COMMENCEMENT PROGRAM at Newberry College included the following: baccalaureate sermon June 6 by Dr. Walter B. Freed of Charlotte, N. C. The address to the graduating class June 7 was by Jesse T. Anderson, South Carolina state superintendent of education. Among degrees awarded was the degree of Doctor of Humane Letters conferred on Dr. James C. Kinard, who concludes his 25-year presidency of the college on July 1.

Newberry trustees recently elected H. Odelle Harman, superintendent of Lexington public schools, as president of the bo succeeding Dr. Paul M. Kinports of Cle water, Fla. The Rev. Fred E. Duff Naval Base, S. C., was elected vice presid The Rev. W. H. Lefstead of Mobile, A was re-elected secretary.

A "Religious Radio-Television Institu was held in Trinity Church, Greenville, May 24. It was sponsored by the local m isters' association of which the Rev. J. M ton Frick, Lutheran pastor, is preside Participating were Mr. Charles H. Schmi of the Radio and Television division of t National Council of Churches, who most of the discussions, and Dr. Wynne Boliek, pastor of Trinity Church.

"Golden Age Sunday" was observed South Carolina congregations on May These services honored all members of lo congregations who were 75 years old a over. The observance was promoted by t Board of Social Missions of the synod, which Miss Winnie Butt, Charleston, chairman, and Sister Miriam Shirey, Colu bia, secretary. Special recognition was giv the groups at the services in the lo churches.

Lutheran World Action Sunday was o served in many congregations on May The Rev. J. Milton Frick, Greenville, sy odical director for LWA, has been promo ing this cause. Also during the last of Ma the annual "Clothing Appeal" for Luther World Relief was promoted. The cente for sending clothing were Charleston ar Columbia. The Nilson Transfer Co. pick up the clothing from these centers and d livered them to the Pennsylvania warehou without charge.

The Rev. Curtis E. Derrick, Jr., past of St. Luke's Church, Florence, reports th the LWA committee of the church spo sored a congregational supper at which D J. A. Keisler of Charleston was the speake . . . The Rev. Ben M. Clark, for 25 yea pastor of St. John's Church, Walhalla, h accepted a call to Grace Church, Prosperity S. C. While at Walhalla, Pastor Cla served as student pastor at Clemson College and was instrumental in securing a chap for the work at Clemson.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Brotherhood Meets In Texas Synod

By JAMES F. VORKOPER

THE SYNODICAL Brotherhood met in Faith Church, San Antonio, May 1 and 2, when President Royal Lesher outlined the program of home missions of the Texas Synod and presented it as a challenge to the men of the church. Chairman P. L. Wahlberg, Sr., of the Brotherhood mission committee, announced that over $3,300 had been attained toward the $10,000 goal for the Permanent Loan Fund.

H. O. Bornemann, chairman of the synodical camp committee, described the new camp site just purchased by synod and the financial campaign to pay off the indebtedness of $10,000, which is to be climaxed on July 11.

HERMAN H. OCHS, retired merchant now serving as superintendent of Grace Lutheran Sanitorium in San Antonio, was the guest speaker at the banquet, at which the Rev. J. M. Schedler, Victoria, was master of ceremonies. The Rev. William Hoebel preached at the Sunday service.

AN EDUCATIONAL CONFERENCE, first of its kind in the Texas Synod, gathered 192 registrants in a two-day session in Trinity Church, Victoria, recently.

Mrs. Hugh Lieper, Austin, and Sister Bernice Pantel, Houston, led the program schedule.

PRINCE OF PEACE CHURCH, South Houston, sponsored by Redeemer Church, Houston, dedicated a new house chapel on Palm Sunday. Pastor George Housewright (Redeemer), D. I. Dolton, N. H. Kern, Dr. J. G. Leonard and Myron Blackman (South Main Mission) took part in the service, at which 125 people crowded into a chapel built for 75.

GRACE CHURCH, Houston, entertained the state Luther League executive committee and the spring rally of the Intermediate Luther League. Grace Church's Easter offering totaled over $1,200 for all causes.

ST. JOHN'S CHURCH, Goliad, started building a new educational unit on May 17.

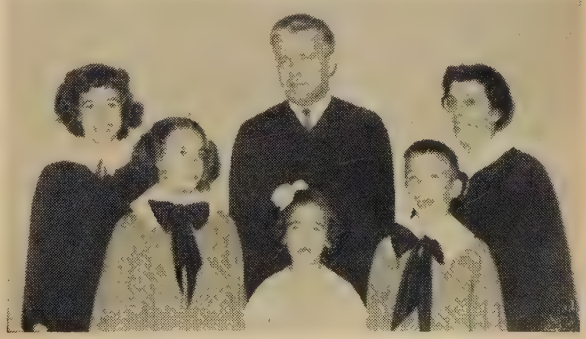
IN SPITE of rainy weather a large crowd gathered for the blessing of the new parsonage at St. Andrew's Church, Weesatche. The Rev. J. C. A. Pfenninger, Shiner, brought a special greeting.

GEORGE WEST-RAY POINT PARISH improved its worship with a new organ in St. Paul's Church, George West, and choir robes in St. Michael's, Ray Point. Many property improvements have been made by volunteer labor.

TRINITY CHURCH, Victoria, gained $85,000 toward a $100,000 goal for a new building program.

ST. MARK'S CHURCH, Cuero, the Rev. John Jacobs pastor, reports that $2,636 more has been received in the first three months of 1954 than in the same period last year, and that the April attendance averaged 453, considerably more than last year.

SURVEYING has started in Corpus Christi's new west section mission field. Student Paul Conrad, brother of Mrs. P. L. Wahl-



THE PETERSENS ARE ALL SINGERS . . . Mr. and Mrs. Edward L. Petersen and their four children are all members of the choirs of Grace Church, Culver City, California. (Grace Church has six choirs, all directed by Robert Tusler.) "When a family has God's song in its heart, it just naturally comes out," the Petersens explain.

TEXAS . . .

berg, Jr., will work in the field this summer.

THE REV. FRANK WAGNER resigned from the Goliad County A-S-K Parish (Ander-Kilgore-Schroeder) to accept a call as mission developer at the new South Houston Mission (Prince of Peace Church). He has been in the parish for five years.

ST. PAUL'S CHURCH, Kilgore, smallest of the A-S-K Parish, will disband in June. The church has been donated to the new mission in Victoria (Our Saviour's Church), the bell to the new synodical camp, and the parish hall has been bought by St. Peter's Church, Ander, a sister church in the parish.

VIRGINIA

Home Mission Fund Is Being Gathered in 185 Churches

By MARSHALL MAUNEY

ROANOKE—Pentecost, June 6, was the Sunday in congregations of the Virginia Synod for the $50,000 home mission lo fund appeal. Missions opportunities on t synodical territory are so plentiful that is felt essential to enlarge the fund whi now amounts to $97,000.

Reformation Church, Greenville, Ten was the first congregation to report that i quota is paid in full. Christ Church, Fre ericksburg, itself a young mission congr gation, has pledged double its quota. Co ference rallies in the interest of the appe were held during the week of May 23-3 under the leadership of conference director The finest promotional aid which has bee developed for this cause is a series of 3 color slides depicting the story of ho missions development in synod since th establishment of the fund in 1945.

THE SYNODICAL Luther League will ho its convention June 22-24 at Tusculum Co lege, Greenville, Tenn. Principal speak will be Dr. John R. Brokhoff, pastor of R deemer Church, Atlanta, Ga. Other leade include the Rev. J. K. Cadwallader, Chatt nooga, Tenn., chaplain; Mrs. Mary Hele Sanders, representative of the Luther Leagu of America; the Rev. James R. Crumle Oak Ridge, Tenn., banquet speaker; an Malcolm L. Minnick, Jr., synodical Luthe League president.

St. Paul's Church, Strasburg, the Re George Smith pastor, dedicated a $70,00 educational building at special services o May 9. Officiating in the dedication wa Dr. J. Luther Mauney, president of synod Dedicatory speaker was Dr. Edward T Horn, III, Philadelphia. Other speakers in cluded the Rev. John Link, Shepherdstown W. Va., former pastor; Dr. G. Morri Smith, president of Susquehanna Univer sity, son of the congregation and father o the present pastor; and Dr. Charles J. Smith provost of Roanoke College. Chairman o the building committee was Mr. E. E Kiester and chairman of the construction committee was Dr. C. S. Grove.

Special recognition was given the Rev Herman Mackensen, pastor emeritus o Resurrection Church, Arlington, on the cele bration of the sixtieth anniversary of hi ordination in April. Pastor Mackensen i

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he uncle of Missionary Paul Mackensen who is still in Red China.

Two youth camps are planned in the ynod this summer. One will be at Camp Moxley, near Wytheville, June 28 to July 1. Pastor Elmer H. Ganskopp will be the director. The other will be at Powell's Fort Organizational Camp, near Woodstock, Aug. 21-28. Pastor Allen H. Fenner is egistrar.

Announcement has been made of bequests made in the will of Mrs. Harry K. Schmidt, who died April 5, after having been for many years an active member of Grace Church, Winchester. The Godfrey Miller Home, owned and operated by Grace Church, received $25,000 and the congregation received $3,000.

ROCKY MOUNTAIN

Denver Church Calls Weaver

By OLIVER F. WEAVER

DENVER—The Rev. J. Benner Weaver of Holy Trinity Church, Inglewood, Calif., has accepted a call to become senior pastor of Messiah Church in Denver. He begins his ministry here on July 11.

This is the exceptional case of a man from the east, lured to California, who is returning inland. Pastor Weaver went from Gettysburg Seminary to Inglewood where he organized a congregation which in a decade has achieved a membership of nearly 1,000. Denver's Messiah Church is one of the leaders in the Rocky Mountain Synod, with membership of more than 1,200, requiring three Sunday morning services, and is high on the list of United Lutheran congregations in its gifts for the church's general work.

An addition to the Messiah church building, increasing the seating capacity by 100 and adding classrooms and parlors, is now being completed at a cost of $65,000. Dr. Alvin E. Bell, pastor emeritus of Glenwood Church, Toledo, has been interim pastor at Messiah for the last three months.

THE REV. WILLIAM WAHL, ULC Board of Parish Education staff secretary, toured churches of the Rocky Mountain Synod during May. He emphasized children's work and weekday education . . . For the first time in the history of the ULCA, the Parish

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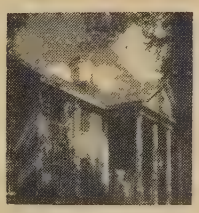

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parish education west of the Mississippi. T will be in St. Paul's Church, Denver, Ju 17-18. Representatives will come from t synods of Nebraska, Midwest, Kans Texas, Pacific, Pacific Southwest, and Roc Mountain. Sessions are open to any past or interested layman.

PENNSYLVANIA

Conference Engages in Lively Convention Season

By WILLIAM COLEY ROEGER

NORRISTOWN—Several conventions ha taken place recently in the Norristown Co ference area. The spring meeting of t conference was held in St. Peter's Churc Hilltown, opening that parish's celebrati of its 150th anniversary. Dr. Guy M Carney of Conshohocken was the preach at the Holy Communion service, and t Rev. Paul Wertman of Ambler acted conference chaplain. The Rev. Elton An stadt, president of the conference, hand the gavel over to the newly elected pre dent, the Rev. Paul Henry of Grace Churc Royersford, who had served as secr tary. The Rev. Edgar S. Brown of Gra Church, Pottstown, was elected secretar Dr. Mark O. Heller of Trumbauersville w re-elected treasurer.

A flurry of debate occurred over the pr posal to memorialize the synod to call director of evangelism. While the membe of the conference were unanimous in the opinion of the importance of evangelis there was a difference of opinion on wheth or not this was the best method. The pr posal was defeated.

THE CONFERENCE Luther League conve tion was held in St. James' Church, Pott town. An interesting sidelight was an exh bition of paintings by Ralph P. Coleman Jenkintown and an illustrated lecture b him on more than 200 of his painting Many of his pictures have appeared weekly bulletins and other publications the United Lutheran Publication House.

Speaker at the evening session was D

—Synod Convention Calendar—

JUNE

14-17—New York and New England. St. Paul's Church, Johnson City, N. Y.

14-17—Slovak Zion. Holy Emanuel Church, Yonkers, N. Y.

15-18—Canada. St. Matthew's, Kitchener

27-30—Icelandic. First Church, Winnipeg

JULY

4- 7—Western Canada. Saskatoon Seminary, Saskatoon, Saskatchewan

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Russell W. Stine, professor of philosophy at Muhlenberg College. Installed at a candlelight service were the conference officers for the coming year: President, Gene Fritz of Pottstown; first vice president, Donald Rafuse of Phoenixville; second vice president, Bernice Shelly of Dublin; secretary, Shirley Dennis of Quakertown; financial secretary, Gloria Strouse of Indianfield; and treasurer, Julia Crouthamel of Perkasie.

St. John's Church, Hatboro, was the site of the spring convention of the Norristown Conference Brotherhood. Chief speaker was the former president of the ULCA Brotherhood, Zeb Trexler, now affiliated with the staff of the Lutheran Laymen's Movement. He described the work of the church at large and the Brotherhood's place in that work, spurring the men on to greater efforts in the fields of evangelism and stewardship. All officers were re-elected. Plans were made for the annual summer retreat, which will be held this year at St. John's Church, Spinnerstown, at which Pastor Robert Nagle of Our Saviour's Church, Coatesville, will speak and there will be a panel discussion on the objectives of the Brotherhood.

Synod president, Dr. Charles M. Cooper, officiated at the dedication of a spacious new parish house for St. James' Church, Chalfont. The greatest attendance in this congregation's history was recorded, as the assembled worshipers marched from the church to the new building. Also participating were Pastor William Coley Roeger and Mr. Howard G. Krupp, the vice president of the church council. The new building, which includes a large auditorium, classrooms, and a kitchen, will provide facilities for expanding the educational, youth, and social activities of the parish.

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DECEASED

Sister Edna Bradley

Sister Edna Bradley, deaconess of the United Lutheran Church in America, died in Passavant Hospital, Pittsburgh, May 30. She was 64. Entering the Philadelphia Motherhouse in 1914, she was consecrated as a deaconess in 1921. She served on the nursing staff of Lankenau Hospital, 1915-1944, and as the nurse for Passavant Memorial Homes, Rochester, Pa., since 1950.

Funeral was on June 1 in the chapel of Passavant Homes, and her home church, David's Church, in Canal-Winchester, Ohio. Interment was in Canal-Winchester June 3.

Rev. Paul Buelow

The Rev. Paul A. J. Buelow of Carthage, Illinois, died May 2 at the age of 71.

Born in Cattaraugus County, New York, in 1882, he was graduated from Carthage in 1909, where he was an outstanding athlete, and from Western Seminary, Atchison, Kansas, in 1912. He was ordained 1912.

He served pastorates at Benedict a Tekamah, Nebraska; Tipton, Iowa; a Loogoote and Lanark, Illinois. He reti in 1925 because of ill health, and has sin lived in Carthage where he was a mem of the Trinity church council.

Surviving are his wife; two sons, Phi C., and John D.; and a daughter, M Ritchey Adkisson of Warsaw. Funeral se ices were held in Trinity Church, Cartha May 5, with Pastor Paul T. Hersch offici ing. Burial was in Carthage.

Rush Torrence

Mr. Rush Torrence, of Greenville, S. for a number of years treasurer of the Sou Carolina Synod and delegate to ULCA co ventions, died in Greenville on May 16.

Mr. Torrence was born at Gaston N. C., in 1875. He was in business Greenville for many years.

He is survived by his wife, Mrs. Ma Rhyne Torrence; two daughters, Miss Ve Torrence of Greenville, and Mrs. Don H of Charlotte, N. C. The funeral service w held May 17, conducted by Dr. Wynne Boliek and Dr. Karl W. Kinard, and t Rev. J. Milton Frick. Interment was Gastonia, N. C.

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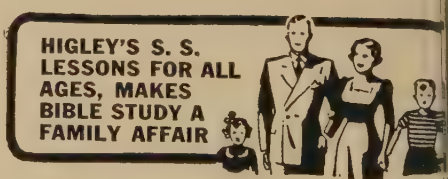

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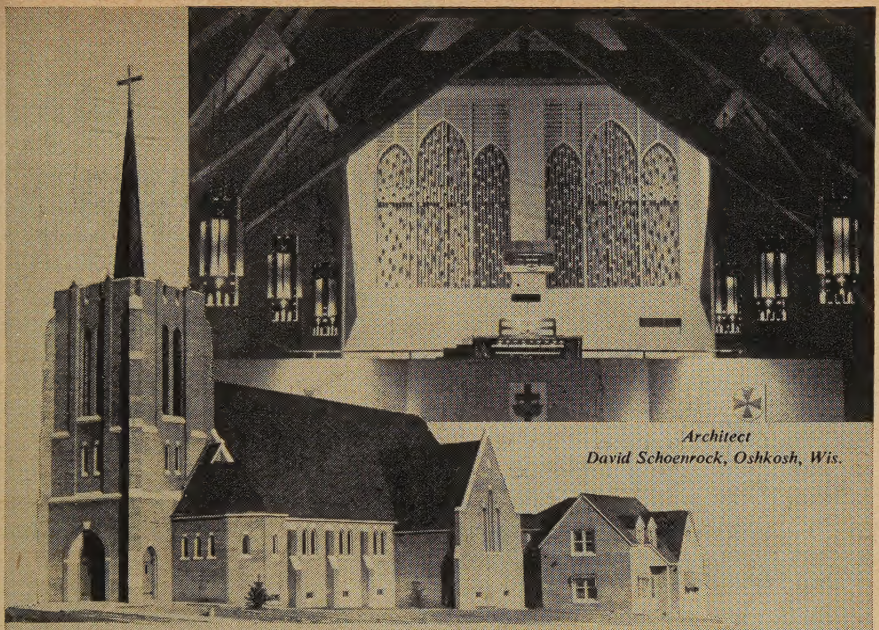

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IN CONCLUSION . . . . . .

A WOMAN HAS BEEN writing persistently to scold me because in an article, "What is a Lutheran?" I did not say anything about hell. All I said was, "Those who live and die in faith in Christ will live with him eternally."

Obviously, those who do not live in this faith cannot live with Christ. But this is something I prefer not to think about. Eternal damnation is more horrible to imagine than a hundred million H-bombs all exploded together.

I am equally as likely as any other person to merit such a fate. My own small efforts to behave myself don't amount to a candle-flicker in the blazing sunlight of God's holiness. My faith is barely sufficient to carry me along a step at a time. Why should God spare me, if any other person is guilty in his sight?

All that any of us can count on is that God is merciful. We trust him to forgive our stupidity and lack of love. But how can we know what limits he must place on his forgiveness?

THESE FOLKS who like to talk about hell are people who feel sure they are worthy of heaven. Hell is for other people, and they feel responsible for scaring these people by talking about it. They are like a third-grader who is confident of getting all "A's" on his report card, and who taunts a dull youngster who is likely to get an "F."

An 18th-century preacher (I can't remember who) said one of the joys of the redeemed would be walking around the balconies of heaven and listening to the screams of the people in hell. That would make them realize how fortunate they had been in escaping a similar fate.

Anyone who could think of such an idea would seem to me to be a second cousin of the devil himself. The best way of thinking of eternity is as Franc Xavier wrote in his hymn: "Were ther no heaven to gain, no hell to flee, Fo what Thou art alone I must love Thee."

Leave out the question of how we ar expecting God to reward us. None of u deserves anything. In the mind of Go alone is knowledge of what will happe to us eventually.

The story of the flood, in Genesis 6 says that "The Lord saw that the wicked ness of man was great in the earth . . and the Lord was sorry that he mad man." I don't know how wicked peopl were in those days, but suspect we brea their records.

We aren't all equally responsible fo evil events in our world, of course. Bu we are all enough mixed up in cruelties and injustices to share in the guilt. A receiver of stolen goods, for instance must sometimes go to jail with the thief Merely because we complacently share in the prosperity which has been wrested from the labors of others may condemn us in God's sight.

BUT THERE is forgiveness from God. Even to the extreme limit of our Lord's death on the cross, he shares with us in the penalty we have earned. Before such a God of incalculable mercy, we can be only amazed and grateful. His love exceeds all understanding.

Then why should we scrutinize the distant horizon and try to figure out God's plan of reward and punishment? All this may be trustingly left for God's own reckoning. We have enough to do now in trying to get our little cups of faith filled up to the brim from the abundance of his grace.

We say our prayers as well as we can, but God himself says the Amen.

—ELSON RUFF

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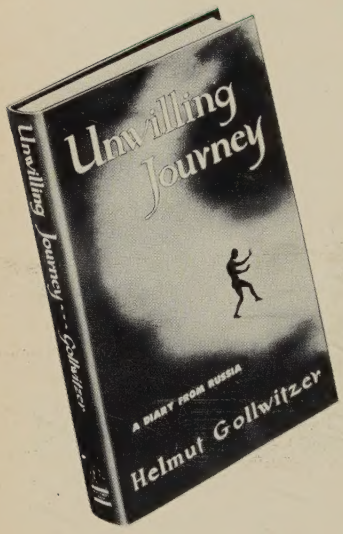

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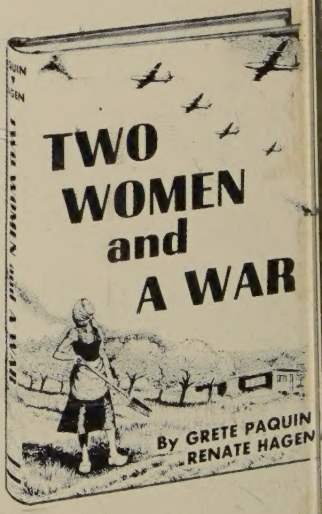

Brooks Atkinson, Pulitzer Prize winning journalist, in a letter to Frau Paquin: "I had not realized that any Germans went through the last war with attitudes so much like my own . . . a feeling of uselessness about war and a gratefulness to nature for ignoring so much human insanity. Your record of war from the German point of view is unlike anything I have read."

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